

THE CHRISTIAN

October 29, 1961

99th YEAR

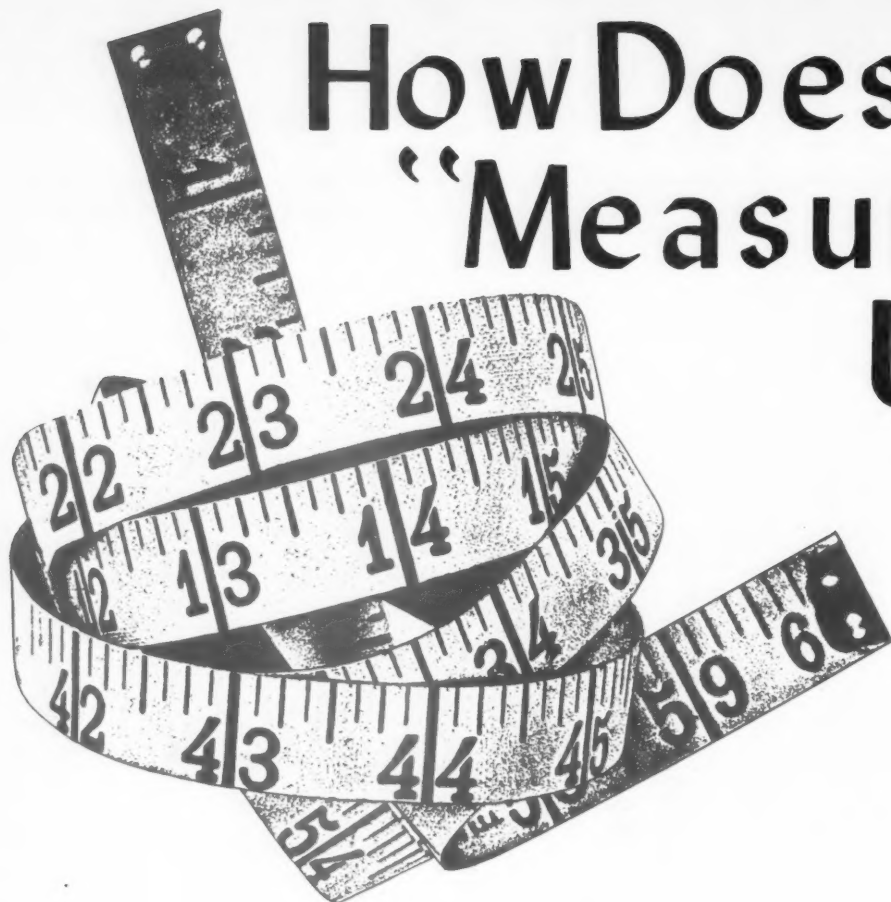
INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

REFORMATION SUNDAY

October 29

PETER WALDO, the first reformer
Religious News Service Photo





How Does He "Measure" Up?

"Chin up! Shoulders back! Stand tall! You're a big boy now!"

What about *your* youngster? How will he "measure" up as a person? His physical health may be good but what about his emotional and spiritual well-being? Are you looking after it?

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ON THE COVER . . .

Pictured on the cover of this week's issue is Peter Waldo, the reformer who witnessed 350 years before Martin Luther. He is shown bent over his Bible in meditation. A merchant of Lyons, France, he renounced his possessions in 1170 to become an itinerant preacher of the Gospel. His followers, dubbed Waldensians by their enemies, formed the church which adherents claim is the oldest Protestant communion. Headquarters of the Waldensian Church today is the Italian mountain village of Torre Pellice, formerly occupied exclusively by Protestants. Since World War II World Council of Churches' work campers have assisted in the building program there.

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Facing Into the Storm

by Ernest Miller

A Faith to Live by

A THREE-HUNDRED-FOOT WARSHIP made ready for "heavy" weather Dec. 18, 1944, just northeast of Luzon. With hatches battened down and most of the gear secured, I was to be overwhelmed by the leviathan-like waves that rolled over us as the typhoon rushed forward.

The rain, blown by the wind, was like buckshot against our faces. The waves became as overhanging cliffs, and made driftwood of the ship.

In the wheel-house I saw the captain calmly pitting his wisdom against the storm. Even he was disturbed when his ship rolled seventy degrees to the starboard and righted again.

How to keep a vessel afloat when the odds are against it? The captain reduced speed, turned the nose as directly into the wind and waves as possible, kept a steady push going from the propellers. The rudder was turned so that we would head directly into the storm except when it heaved us around to beat broadside against the hull. It was then that we were in danger of capsizing as two sister ships did. Heading directly into the storm we were safe. With our faces turned from it we were doomed.

I have often felt that life's difficulties may be solved in the same manner. We turn our faces directly into the storm, reduce speed, and with a steady push from within allow the rudder to bring us around again when we are pushed off course, and win a victory.

By facing the storm we can cope with it. To shut off the reality of conflict and difficulty is to head for defeat. Most serious emotional problems come from our refusal or inability to admit the problem and face it objectively. The struggle is half won when we know our problem and meet it face to face.

By reducing speed we think clearly, decisively, and wisely. Our judgments become adequate and well balanced.

There can be a powerful push from within—a quiet power coming from faith and confidence in God to save. ". . . We will not fear though the earth should change, though the mountains shake in the heart of the sea . . ." (Ps. 46:2)

Prayer is our rudder. Through prayer we keep our faces turned into the storms, the issues, and fair days of life. Even when the storms seem the greatest, the rudder of prayer keeps us ever alert and face to face with life and victory again.

Nothing the captain did changed the storm's tempest. Perhaps there is little we can do to alter a specific difficulty. Days of trial come with rapidity and crushing cruelty. But there is something in the way we handle our ship. We can pass through the storms—even through the one great and final storm—with victory.

May God bless your voyage.

Mr. Miller is minister of First Christian Church, Alice, Texas.

Like Simon the Magician, we are tempted to buy our citizenship in the Kingdom; reserving the right to serve where, when, and if we please.



IT WAS on Allhallows Eve that Martin Luther strode firmly to the Wittenberg Castle church and nailed his ninety-five theses to its door, but he was in no prankish mood. The old wounds of his spirit, stored up during the long nights of inner struggle which had led to his conversion, were open afresh. His hammering was overly hard, the blows swung not so much at the nails as at twisted practices with which the church of his age hid the principle of the forgiveness of sins. Yes, God had healed his soul through grace; but how many were still seeking salvation in works dictated by the Church!

Grace and salvation were gifts, yet thousands paid cash for indulgence—a credit against sins. How painfully his pounding struck the hearts of many Christians who now realized that they had been led into practices both futile and sinful. For the sum of Martin Luther's theses was that the hand of Satan, artfully disguised in the service of good purposes, had been behind the very works of the Church for many years.

The difficulty of accepting such a conclusion is reflected not only in the fact of its forceful rejection by Rome or in the delay of fifty years before the revoking of indulgences which involved money payments, but also wistful backward looks still possible after almost five hundred years. An encyclopedia article on "Indulgence" almost covers the tomb of a pharisaical practice with the whitewash of mighty cathedrals, historic universities, needed hospitals and other good products of indulgence sales. Even the admission that it is "at least possible" that overzealous clergymen misled their ignorant charges rejects Luther's accusation that an official church practice was rotten at the roots.

If this perspective arouses any suspicion that distorted doctrine may still abound within any church, however, the reforming churches of Protestantism

should not be excepted. For if we believe that we are so astute to Satan's activities as to have expelled him from our own midst, we are well on the way to being lost. We must be constantly aware that *it is not at the fringes so much as at the heart of its gospel that a church is attacked*, and in cunning ways.

Satan has a forceful ally in his work: Our human urge to buy forgiveness on our own terms. It is humiliating to come again and again to God as did the prodigal to his father, confessing our sins and accepting his grace on his terms. Like Simon the Magician (Acts 8:18-23), we are tempted to buy our citizenship in the Kingdom; reserving the right to serve where, when and if we please. Peter's response to Simon the Magician, as literally translated by Phillips, "To hell with you and your money," vividly expresses the inevitable result.

It is imperative, therefore, that every church critically examine its stewardship, the works without which faith is dead, to assure that it does not perish in works without faith. Let us note clearly that this examination cannot measure stewardship in terms alone of budget size, the direction of monies to the "right" person or agency, how prosperous the church looks and how much visible building is being done. Judged by these rules of thumb, the Roman church of Luther's day would have completely outclassed the first congregation of the New Testament! Look, rather, for redirected lives.

Today there are many voices crying out in astonishment at the odd spectacle of a concurrent church expansion and moral ebb-tide. A very frightening aspect of this era of contrast is the high level of Biblical illiteracy in churches which presuppose the priesthood of all believers. This phase of modern "churchianity" is of particular import to Disciples who, in theory at least, place church leadership in the hands of the multitude.

Our founders well knew that a house cleansed of creeds and overbearing authority and put in order

Mr. Pritchett is an elder in Kenwood Christian Church, Cincinnati, Ohio.

was liable to be filled with demons worse than the first, and they proposed to fill our house with the Christ and Spirit of the Scriptures. Yet, although men like Tyndale were burned at the stake that we might have the Bible, how little midnight oil is burned over its priceless pages today! Surely regular attendance at church services and committee meetings cannot buy an indulgence of ignorance. We should be frank enough to state that Bible study beyond Sunday morning piece-work is an absolute duty of discipleship for everyone of normal mentality. Nor would it be out of place to insist that every Christian family own and use a good commentary which, after all, will cost far less than a cheap television set and be worth infinitely more.

Another area of stewardship which is suspect of indulgence involves church earning projects. One often overhears remarks on the more ludicrous aspects of these ("I paid two dollars for a one dollar box of cards so the class could make a quarter" or "Mrs. A. could sell fans in an air-conditioned church"), but such practices are often condoned on the basis of "the good" which is being done. Let us examine them, however, from the viewpoint of indulgence. How pitiful are church members who act as if they were denied a childhood sidewalk lemonade stand, and now seek to make up the experience seventy times seven fold under a more indulgent parent; yet who are least likely to be found at their Father's business of evangelistic ministry!

Make no mistake. It was not "Martha hands" which Jesus condemned, but the "Martha heart" which placed projects first. And, if Martha hands have fed Christ and his Church, all would be nothing without the gospel which is given—not sold. All church projects should be examined honestly. Do they serve the church, or do they serve to indulge poor monetary stewardship? Do they contain the motive of giving a talent, or of burying ten? Do they fit a fellowship of love, or do they seek to force Mary from "less profitable" tasks of the gospel?

The relation of indulgence to witness is of particular import to our Christian churches. While there are many who view "open membership" as a form of indulgence, we should not bog down at this point but go on to deeper relations of baptism to church membership. A crucial question is whether we have accepted form of baptism as an indulgence in the area of its deeper meanings of repentance. It does not seem out of place for Disciples to become more expressive of these meanings, and we do not have to become deeply theological to do so.

In spite of later and confused meanings, the Latin *sacramentum* may give a clue in this area. The word originally meant a legal contract (covenant) or, perhaps even more pointedly, the pledge of allegiance given by the Roman soldier to his commander. As the soldier risked his life on the field under orders of the leader he trusted, so men like Stephen have risked their lives under orders of the

Commander who fills our every need. No less does the *sacramentum* of baptism mean that modern deacons should serve when they would rather lie abed, that modern elders should take seriously the moral and ethical demands of their office and that every church member should devote utmost energy to those acts of faith and love which keep the Church alive.

Of course, we must admit that there is a proper area of indulgence in Christ's Church. We are not to rip up the tares from the wheat simply because we cannot always identify them. We must understand and bear the little differences in constitutions and even gifts among us. Yet, we are bound to make potential wheat bear fruit and to guide one another in all things. There is a great distinction between the indulgence of grace, love and charity and that indulgence which is sold at a price. Unless we know and live this distinction, we church the pagan at the price of paganizing our church.

A MIGHTY FORTRESS

Tune—Ein' Feste Burg

A mighty Fortress is our God,
The years are not impairing;
He stations Self against each odd,
Our ills and dangers daring;
And though the evils come,
He'll foil the maximum—
He gives songs in the night,
And arms us with his right—
No friends or foe his equal.

A mighty Fortress is our God,
With adverse force contending,
He walks the streets by mortals trod,
And gives us aid unending;
He is the Way the Truth
For all adults and youth;
His holiness shall win
Against the might of sin—
Our God is our Defender.

A mighty Fortress is our God,
He wages battle glorious,
With righteousness and gospel shod,
And he shall be victorious:
Good will shall vanquish steel,
And love build commonweal,
And truth shall break our chains,
And grace shall cleanse our stains.
And God shall reign forever.

by Chauncey R. Piety

An interesting comparison and contrast to Martin Luther's famous hymn, both in words and theology.

Editorials

Continual Reform

THE Church has never had much difficulty in staying reformed. In fact, *staying* reformed has been the difficulty. Let us explain.

From the day of Pentecost, men have gone forth in faith and with great determination to preach the Word and to establish the Church. Although these servants have been devoted and loyal, they have been men and not God. Therefore, they spoke of what they had seen and heard—in a thousand different voices. In nearly every place, some people were so convinced of the truth of what they heard that they could never consider anything contrary to what the first beloved spokesman had said. People reformed and *stayed reformed*.

At Corinth, for example, Paul, Peter and Apollos preached the same Good News about the same Jesus Christ. When Paul got a report on conditions later he discovered that they were all arguing about which messenger to follow. We are not told which one was responsible, but one of the three had preached well enough so that some of the people felt they should follow Christ. The others had been reformed, out of heathenism, and they were following the reformer who first showed them the way.

The fourth century found many varied voices proclaiming the "true doctrine." The churches were particularly concerned to state the doctrine about the relationship of the Father and the Son correctly. So, they re-formed. The Council of Nicaea accepted a creedal statement for the whole Church, and thereby presumed to close the discussion for all time to come. And they did—for millions of Christians! Man's well-intentioned solution to division in the Church has remained "God's Solution" for most of the churches and to mention discussion, much less reform, is heresy in most circles.

The Protestant Reformation, which our churches are celebrating this week, seems to have been produced by internal combustion. The Church would not be reformed again—but some churchmen were no longer able to accept the word of man as the word of God, in good conscience. So, reform broke out, all over western Europe.

Paul's concepts of a free man in Christ rang from the pulpits in Wittenberg, Zurich and Strasbourg, in the voices of Luther, Zwingli and Bucer. Two or three decades later, Calvin reformed Geneva and became as lasting a name as the sixteenth century has given us.

But how far could reform go? Well, not so far as to let an individual Christian decide what God

was saying to him through the Bible. By mid-century "heretics" were burned in Geneva, and the Lutherans had made a "peace" with the Roman Catholic princes. The determining point for one's religion was to be that of the prince who ruled the territory. "Whose reign, his religion"—this was the basis of settlement.

No, it has never been difficult for the church to stay reformed. Avoiding change and reconsideration is one of the things we seem to like best.

The forefathers of our own movement felt it necessary to restudy scripture and make an attempt at a "Restoration" of the New Testament church. They did not propose to destroy churches or wish them harm. As Thomas Campbell wrote:

"Therefore, we have nothing new. Neither do we pretend to acknowledge persons to be ministers of Christ, and, at the same time, consider it our duty to forbid, or discourage, people to go to hear them, merely because they hold some things disagreeable to us; much less to encourage their people to leave them on that account. . . . May the good Lord prosper all such by whatever name they are called; and fast hasten that happy period, when Zion's watchmen shall see eye to eye, and will all be called by the same name." (*Appendix*, page 24.)

The language used in this writing is very interesting in the light of what has happened to us in the century and a half since those days. Mr. Campbell said further,

"Our intention, therefore, with respect to all the churches of Christ is perfectly amicable. We heartily wish their reformation; but by no means their hurt or confusion."

Our movement has been able to "stay restored" on the understandings of 1804, 1809 and 1832 with just about as much persistence as any of those mentioned above. Occasionally one hears the remark that, "I don't care what Alexander Campbell said; I base my conclusions on the Bible."

This is the true reformation principle. It is not a simple proposal, nor one easy to carry out. It is even harder for an individual to be sure he has focused the whole of Christian teaching on his views and come up with the biblical answer than it is for a church council. The individual can only pool his own knowledge and his own ignorance. The group pits knowledge against knowledge. Right has a chance to prevail.

What is needed is a continual process of reform; not a reform of revelation, but a reform of man's interpretation of revelation, so that the voice of God might ring loud and clear.

Many Rural Churches Are
Building Strength and Program,
Adjusting to New Challenges

LIVE CHURCHES

by Lonnie H. Hass

OCCASIONALLY the idea gets abroad that the rural church, having accomplished its work in another day, is now dying out and that its ministry is no longer relevant in an age of great urbanization and conquest of space.

Such an opinion is born of shallow thinking and lack of knowledge. The church in town and country does have a glorious history of many generations of service to people on the American frontier and later to the settled agricultural countryside. Some churches have died or are dying because of disappearing neighborhoods and the changing patterns of rural life. But other congregations have made the transition into modern life in excellent fashion and are meeting the new times with an aggressive program, new buildings, adequate equipment and a positive attitude. Let's have a look at a few of these churches.

Recently, a news story came out about the honoring of four

Christian churches, in a group of 18 recognized by the Kentucky Town and Country Church Fellowship. *Lawrence Creek Christian Church*, Morgansburg, near Maysville, was one of these. Gilbert H. Fern, now in his eighth year as pastor of the church, has brought unity out of some serious divisions.

He is leading the congregation in building an addition to the original oblong brick sanctuary which was erected in 1851 and is still in good condition. This program included classrooms, basement fellowship hall, kitchen, and restrooms. An electric organ and a new piano were purchased recently.

The congregation has a chancel choir of 35, a children's choir of 20 and one of the strong Christian Youth Fellowship groups in the country. The resident church membership is 112, with a church school enrollment of 175. During 1959-60, the congregation gave \$7,450 for the local witness of the church and \$363 for outreach, a per capita outreach giving of \$3.25. With an investment of \$20,000 in building and furnishings just behind them, the congregation is now planning further building because attendance

is crowding both the sanctuary and the new classrooms.

Since it was organized in 1873, the *Unadilla Christian Church* in Nebraska has stood on a hill overlooking the village of Unadilla and a wide expanse of the rich Nemaha River Valley. For many years, it served primarily farm folks, but since the war many of the younger members drive into Lincoln and Nebraska City to work.

With this influx of young people and their ideas, the church, in a resurgence of new life, erected a building in 1949. New furnishings and equipment were also secured and, more recently, sewer connections, gas heat and air conditioning were installed. Attendance at both church school and morning worship has doubled and now stands at an average of 105 per Sunday. The congregation has a membership of 86. Giving for the local work in 1959-60 totaled \$6,103, while giving to outreach totaled \$1,251, making a per capita outreach giving of \$14.54.

The pastor, Paul R. Morris, who has served the church for two years, conducts a weekly radio broadcast from Nebraska City, which has a fine reception

Mr. Hass is national director of church planning and development for The United Christian Missionary Society, Indianapolis, Indiana.

in the town and countryside around Unadilla. The pressure of an expanding program and increased activities of the church and community has forced consideration of additional building units which are now being planned.

Since the time when the slaveholder and his slaves worshiped together in the hand-hewn sanctuary, *Shady Grove Christian Church*, near Opelika, Ala., has nestled under its luxurious chestnut oaks and towering pines, six miles from Opelika's busy streets. Its members, most of whom follow industrial employment today, speak frequently of great preaching, remembered revival meetings, fellowship dinners, and their loved ones who rest in the nearby cemetery. In changing from a rural economy to one of mixed interests, which is indicated by the shift in employment of many of its members, the church almost lost its life.

The coming of the automobile, consolidated schools, technological farming and off-the-farm income brought rapid change in the countryside. As the membership of the congregation began to decline, the people acted to meet the problem by building a new parsonage and calling a full-time minister.

During the 3½-year ministry of C. M. Driskell, the membership has increased 60 per cent. Attendance at worship and church school has doubled and sufficient money has been raised to retire the parsonage debt and build an education unit at a cost of \$30,000, one-half of which has already been paid.

The education program of the church emphasizes children and youth work and has developed a highly effective leadership training program. The church was recognized by the Alabama Convention of Christian Churches for outstanding achievements and the minister was named the Rural Minister of the Year for Alabama.

The minister attributes the significant growth of the church to an effective program to deepen the spiritual life. This is imple-

mented in three ways: *First*, teams composed of husbands and wives are sent into homes to conduct worship. Members of the families are invited to participate in the prayers thereby learning to pray. *Second*, approximately half of the congregation participates in the annual 24-hour prayer vigil conducted by the church. The number of men who can offer prayer in public worship has increased from three to twenty. *Third*, the worship committee has promoted family worship through the use of a devotional booklet which is produced monthly by the committee. More than 25 per cent of the families use the booklet regularly.

Laud and Saturn Christian Churches, the only Disciple congregations in Whitley County, Indiana, have been working together at various times over the past 60 years. The Laud congregation is located in a village and Saturn is located in the open country five miles away. For the last ten years the two have formed a continuous, effective pastoral unity. In these years, both churches, under two suc-

cessive student ministries, have developed aggressive programs. Laud has redecorated its sanctuary, and refurnished it with new chancel furniture and pews. Saturn has constructed a basement fellowship hall, added classrooms and redecorated its sanctuary.

Both congregations are organized functionally and carry strong community and outreach programs. A United Christian Men's Fellowship is an effective force in maintaining the unity and building its program. Laud church has a resident membership of 118 with a per capita outreach giving of \$2.94, and Saturn Church has a membership of 116 with a per capita outreach giving of \$2.41. Presently, the two congregations are engaged in building a parsonage for the pastor, J. William Weber, located between the two churches.

These are examples of many vigorous, active rural churches across the nation which constitute a strong segment of the fellowship of Christian Churches (Disciples of Christ) and they are making a significant contribution to brotherhood life.

WHAT IS MUSIC?

One happy day I asked myself: "What is music?"

And I answered: "Music is amusement. I can play my piano
And have entertainment."

One hectic day I asked myself: "What is music?"

And I answered: "Music is a tranquilizer. I can play my piano
And lessen tension."

One angry day I asked myself: "What is music?"

And I answered: "Music is an escape way. I can play my piano
And in crashing chords I regain composure."

One lovely day I asked myself: "What is music?"

And I answered: "Music is beauty. I can play my piano
And feel the wonder of God's creation."

One troubled day I asked myself: "What is music?"

And I answered: "Music is comfort. I can play my piano
And the harmony of God's plan for me fills my being."

by Gladys H. Leach



Episcopal Church Gives Cautious Commendation To National Council

DETROIT—The National Council of Churches came under scrutiny by the legislative body of the Protestant Episcopal Church, one of its charter members, which after airing arguments for and against the interdenominational agency, gave it a vote of confidence.

Following nearly three hours of heated debate, the Episcopal Church's 670-member House of Deputies unanimously adopted a resolution supporting the functions of the NCC but stressing that it did not speak for the denomination.

Later the House of Bishops, at its session, concurred with the resolution with little argument among the 190 members. In the Episcopal Church both houses must agree on all denominational legislation before it becomes final.

The resolution placed the Episcopal Church's triennial General Convention on record as recognizing

the "importance of having the National Council of Churches speak to the churches about the Christian implications of contemporary social, economic and political issues."

At the same time, however, it declared emphatically that "no pronouncement or statement" of the NCC could be regarded as "an official statement" of the Episcopal Church "without action" by the General Convention, the denomination's highest court.

10 Million Methodists

CHICAGO—Passing the ten million mark, membership in The Methodist Church now totals 10,046,293, according to statistics released here for the fiscal year ending May 31. This represents an increase of 135,552 over the 1959-60 figure.

The new total includes 28,254 ministers, but not the 1,663,367 preparatory members on Methodist church rolls throughout the country.

With its more than 10,000,000 members, The Methodist Church continues to rank first in numbers among this country's Protestant bodies.

Lutheran Film Gets Wide Critical Acclaim

NEW YORK—Critics here hailed the Lutheran-made movie "Question Seven" for its timeliness and dramatic impact at a moment when the eyes of the world are focused on Berlin and the Communist-inspired tensions which the movie depicts.

The film is a "documentary of such international import that it ought to be given priority on the United Nations agenda," according to the *Daily News* reviewer Dorothy Masters.

Produced in Germany by Louis de Rochemont Associates for Lutheran Film Associates, both of New York, the movie has now been released to theatres for the general public. It had been premiered before and won numerous awards in this country and abroad, including four citations by Catholic organizations.

"Question Seven" deals with the problems faced by a Lutheran pastor and his son in East Germany as the son strives to reconcile his Christian convictions and the knowledge that he cannot pursue his career as a pianist without the approval of the Red government.

Ecumenical Test

GENEVA—Dr. W. A. Visser 't Hooft told students at the opening session of the Ecumenical Institute Graduate School at nearby Bossey that the future of the ecumenical movement depends on whether it can be made effective at the local parish level.

The General Secretary of the World Council of Churches said that all through history there have been certain "energizing centers," often involving only a small number of students, that have significantly influenced the church. He expressed the hope that the Institute will be such a center—a place where ideas are born that spread all over the world.

Enrolled in the 10th session of the Graduate School are 42 students from 21 countries and nine confessional groups including Presbyterian and Reformed, Anglican, Lutheran, United Church, Eastern Orthodox, Methodist, Baptist, and Congregational.

Sponsored by the WCC, the Graduate School is also affiliated with the University of Geneva where students receive their graduate credits for the course.



—RNS Photo

PRESIDENT JOHN F. KENNEDY chats with leaders of the United Presbyterian Church in the U.S.A. who called on him at the White House to tell of plans to build a multi-million dollar National Presbyterian church and center in the nation's capital. From left are: the President; Major Gen. (retired) Reginald C. Harmon, USAF; Eugene Carson Blake, stated clerk of the Church's General Assembly; Edward L. R. Elson, pastor of the National Presbyterian church; Steward C. McKenzie, pastor of the Western Presbyterian church, Washington, D.C.; and Henry R. Luce, New York publisher and prominent Presbyterian layman.

Need to "Personalize" Religious News Stories

ST. LOUIS, Mo.—Religious public relations people need to concentrate on "personalizing" religious news, members of the St. Louis chapter of the National Religious Publicity Council were told here.

Instead of trying to communicate abstract ideas, the religious publicist should dramatize the struggles going on every day as the churches wage ideological warfare, James W. Carty, Jr., a Disciple and professor of journalism at Bethany (W. Va.) College, said.

"In this impersonal age, millions of individuals hunger to know great heroic Christians, famous and unknown who are doing terrific jobs of meeting problems, day-by-day," he said.

"If churches point out these wonderful persons to the press, helpful feature articles will appear," Mr. Carty continued. "And instead of readers concentrating on literature which is an escape from life, they will read the religion pages which help them 'escape into a fuller, richer, spiritual life.'"

Mr. Carty, former religion news editor of the *Nashville Tennessean*, is an ordained Disciples minister.

ICU Head Retires

NEW YORK—A leather-bound volume of more than two hundred congratulatory letters from statesmen, educators, church and business executives and other prominent individuals in North America, was presented to Dr. Hachiro Yuasa on the occasion of his retirement from the presidency of the International Christian University in Japan.

This special tribute "on behalf of his many friends in America and throughout the world" was made here today by Dr. John Coventry Smith, vice-president of the Japan International Christian University Foundation, at a testimonial luncheon in The Interchurch Center, 475 Riverside Drive.

The first message in the "friendship book" comes from Dean Rusk, the Secretary of State, who praised Dr. Yuasa for his years of devotion "to the cause of friendship between our two countries and . . . efforts to prepare new leaders for Japan through democratic education . . ."

The luncheon attracted more than one hundred friends and admirers of the Japanese educator. Dr. Kenneth Scott Latourette presided.

Compact Conventions

AKRON, OHIO—The Church of God (Anderson, Ind.) is experimenting with the idea of "compact conventions." And the experiment seems to have proved successful.

A World Mission Convention held here was one of six such meetings in cities in every region of the country which were planned to reduce the travel expenses involved in getting to one large meeting.

Instead of holding one mass meeting, missionaries and top-level denominational leaders were sent to each of the six conventions.

Churchmen interviewed at the meeting here were pleased with the "compact convention."

"Based on our experience here in Akron, I'm ready to recommend that we make this arrangement permanent," R. Eugene Sterner, a mission board member and key speaker, said.

He noted that it is estimated that some 3,000 persons will attend the six regional meetings while only 1,200 were at the mission convention in Oakland, Calif., two years ago.

American Bible Society Needs Emergency Funds

NEW YORK CITY—The American Bible Society is making an appeal for \$250,000 to meet emergency needs for Bibles in Indonesia, prior to an embargo against their importation to that country which takes effect December 23rd, according to Robert T. Taylor, executive secretary.

The Indonesian government has placed an embargo on all books published in locally-used languages in an effort to strengthen the economy in that country, Dr. Taylor reports.

Local Indonesian churches and mission stations of American churches have requested supplies of Bibles prior to the effective date to take care of their needs. The emergency funds will be used to provide 50,000 Bibles in the Toba Batak language and 30,000 in Javanese, and to help the Netherlands Bible Society supply 100,000 Bibles in the Indonesian language.



RNS Photo

BISHOP CHANDU RAY (left), first Pakistan Bishop of the Anglican Church, discusses the new American Bible Society "finger-phono" with **Gilbert Darlington**, ABS consultant who was instrumental in the development of the new device to make the Bible available around the world. Operated simply by turning the record with a finger, the little phonograph will be used to play records of the Scriptures in every language. The phonographs are inexpensive and easy to use and will be distributed by the ABS especially in areas where there is a shortage of electrical power and mechanical skills. Bishop Ray, a former secretary of the Bible Society of India, Pakistan, and Ceylon was in New York to speak to the ABS.

NEWS IN BRIEF

CLOSING LAW VALID

GARY, IND.—Upholding the constitutionality of Indiana's 56-year-old Sunday closing law, Judge A. Martin Katz of Gary City Court denied a motion to dismiss charges against seven employees of the Gary Shoppers' Fair who allegedly violated the statute.

In rejecting the defendants' claims, Judge Katz declared the 56-year-old law was a measure to protect the physical and mental health of citizens and not a religious act.

OBSCENITY LAW RULING

ST. PAUL, MINN.—The Minnesota State Supreme Court has declared constitutional an old state law forbidding the sale of obscene literature, even unknowingly.

The unanimous decision was the first the court has made regarding the old law. That law was repealed by the 1961 legislature and replaced with a law which specifies that a dealer must have knowledge of the obscene content of the material he distributes to be guilty.

GRAHAM ON MARRIAGE

PHILADELPHIA—Asserting that this country now has more unhappy marriages than ever before, Billy Graham urged young people not to marry "unbelievers."

Addressing some 22,000 persons at a rally during his month-long Philadelphia crusade, the famed evangelist said that if it were not for social pressures and children "many more loveless marriages" would have broken up long ago.

EXPORTING DIVISION

ST. PAUL—America's churches are exporting too many denominations abroad, a Lutheran pastor just returned from 15 months overseas, said here.

Dr. Clifford Ansgar Nelson urged that Protestant churches unite their efforts to bring the Christian religion to foreign countries.

"I see no reason why we should bring all our denominational labels from America and confuse people," he commented.

ATLANTA PRAISE

ATLANTA, GA.—Atlanta schools' superintendent John Letson told churchmen here that their "spiritual leadership" helped "create a climate" which made possible the suc-

cessful and orderly desegregation of schools in Atlanta.

He had high praise for ministers' and churches' work in the change-over in public schools in an address before the Greater Atlanta Council of Churches.

LUTHERAN MERGER

MINNEAPOLIS.—Signing of an agreement that will merge four Lutheran bodies into the new 3,200,000-member Lutheran Church in America was completed here.

Affixing their signatures to the document were the presidents and secretaries of the Augustana Lutheran Church; the Finnish Evangelical Lutheran Church (Suomi Synod) and the American Evangelical Lutheran Church. Officers of the United Lutheran Church in America had signed it earlier in New York.

NOW TEXTBOOKS!

PORTLAND, ORE.—The Oregon Supreme Court heard oral arguments here in a case that will test the constitutionality of a state law which permits school districts to provide funds to parochial schools for purchase of textbooks.

The appellants' brief charged that all subjects taught in parochial schools are permeated with religion and therefore support of the parochial school becomes support of the Church.

UNDERGROUND GROUP

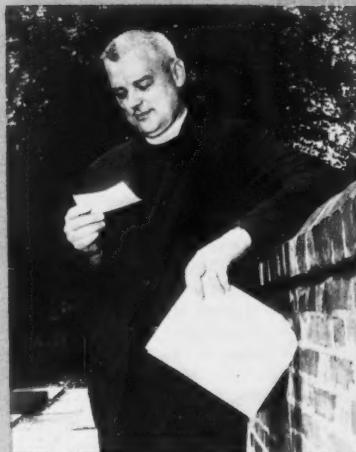
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Declining to name the Congressmen or other members of the fraternity, the evangelist said: "We don't think publicity would be good for this organization." He indicated, however, that the new organization's first meeting will be held soon after January 1.

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VATICAN CITY—Latest Vatican statistics list the Society of Jesus (Jesuits) as the Roman Catholic Church's largest religious order, with 34,687 members. The Order of Friars Minor (Franciscans) follow with 26,151 members.

Old Debt Is Paid



—RNS Photo

JOSEPH KOCI, JR., rector of St. Peter's Episcopal church in Philadelphia, scans a check for \$18, an amount owed the church by the British Empire for almost two centuries. Checking the 200-year-old church's records, Mr. Koci found that England had promised, but failed, to pay for an \$18 fence torn down by its Redcoats in 1778. Mr. Koci estimated that, with compound interest at six per cent, England owed St. Peter's \$769,555, and billed Selwyn Lloyd, British chancellor of the exchequer. Mr. Lloyd ruled England was not liable for Revolutionary War debts, but sent along a personal check for \$18 to indicate his "deep regard" for the American people. The rector, in turn, marked the debt "paid in full" and wrote off the additional \$769,537 as a church contribution to Anglo-American amity.

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NEW YORK—Tovia Goldman, 33-year-old life insurance consultant from Cincinnati, Ohio, and father of three children, will represent the United States in the Second International Bible Contest to take place in Jerusalem Oct. 3 under the sponsorship of the Israeli Broadcasting Corporation.

Serving as judges at the U.S. finals were Professor James Mullenburg of Union Theological Seminary, New York; Dr. Harry H. Orlinsky of the Union College—Jewish Institute of Religion; and Father John LaFarge, S. J., an associate editor of *America*, national Catholic magazine.

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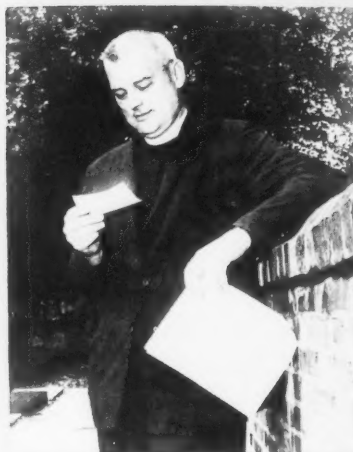
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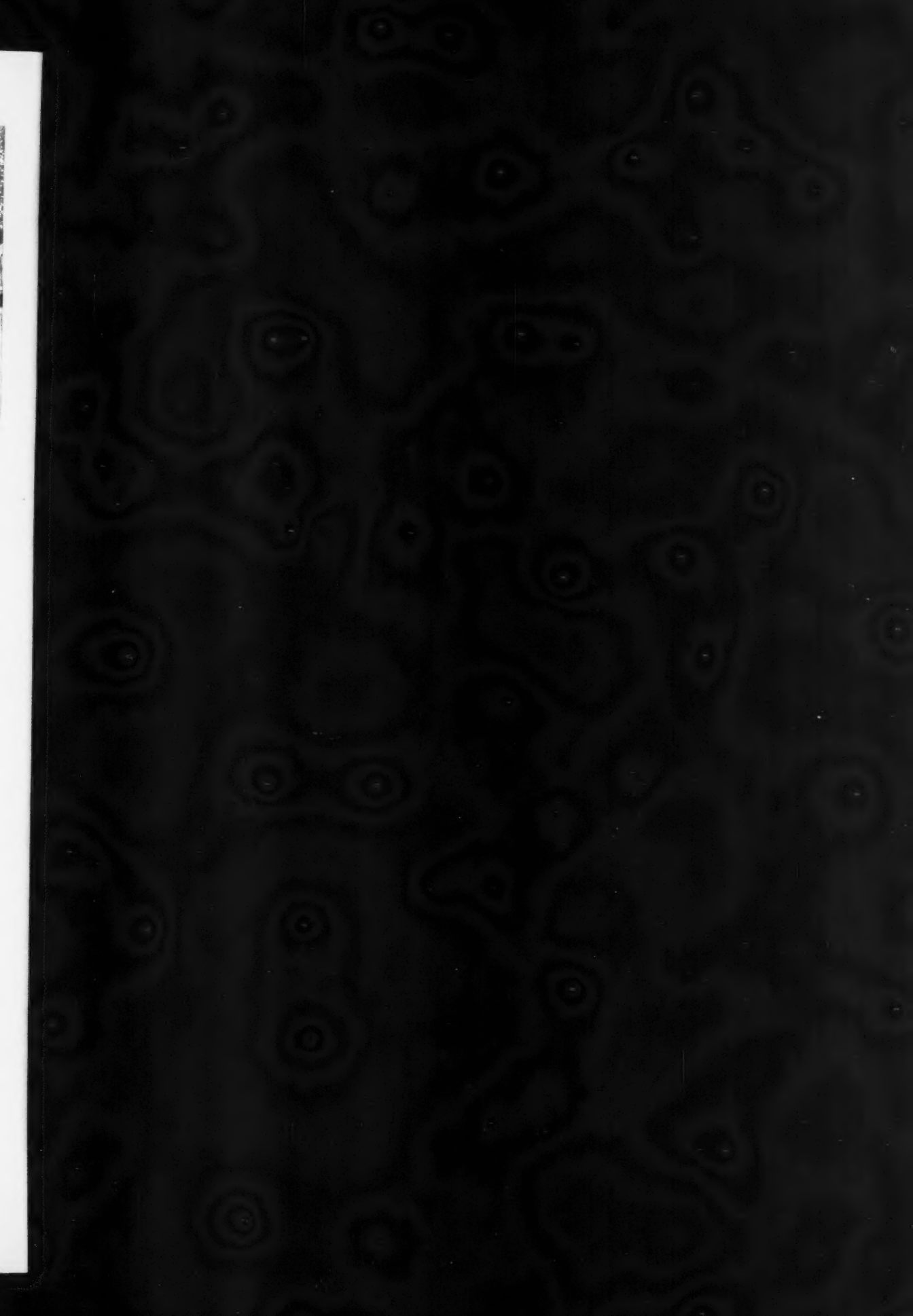
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Ministers Sentenced in Jackson, Mississippi

JACKSON, MISS.—A municipal court judge here convicted and sentenced to jail 15 Protestant Episcopal clergymen on breach of peace charges after the group attempted to eat together in segregated facilities of a local bus station.

Judge James L. Spencer, himself an Episcopalian, returned the verdict in the case of the 12 white and three Negro clergymen and gave each a \$200 fine and a four-month jail term.

In pronouncing the sentence, Judge Spencer said he found the situation "especially grievous" because the defendants were members of his church. However, he said, he believed they not only violated Mississippi law but also "the articles of religion of my faith." He said it was his opinion that they had broken a church law which says the clergy as well as laymen must obey civil law.

Meantime, in Montgomery, Ala., eleven Freedom Riders, including William S. Coffin, Yale University chaplain, were convicted on breach of peace and unlawful assembly charges stemming from a similar attempt to eat in a segregated bus depot lunch counter there last May.

Common Pleas Court Judge Alex Marks ordered fines of \$100 and jail terms ranging from 10 to 90 days. Attorneys filed notice of appeal and all 11 were released on bond.



ROBERT L. PIERSON of Evanston, Ill., son-in-law of New York's Gov. Nelson Rockefeller, was one of 15 Protestant Episcopal priests jailed in Jackson, Miss., while testing segregated facilities at a bus terminal.



Martin Luther Stamp

BONN—Martin Luther will be honored here for the first time on a postage stamp designed for regular use.

He will be pictured on the 15-pfennig value of a new set being issued by the German Federal Republic for use in West Germany and West Berlin.

The Reformer has been pictured twice before on commemorative stamps of Germany and the Saar,

but never on a stamp for regular postage use.

The Bonn government also disclosed that Albert Einstein, who fled Nazi anti-Semitism in 1933, will be honored by a stamp, the first time Germany has paid such tribute to a Jew.

Separate Tom Dooley Foundation Established

MEDICO Problems

SAN FRANCISCO—Colleagues of the late Dr. Tom Dooley, famed jungle physician and co-founder of MEDICO, international medical relief agency, said here they have broken with the program and established a separate project, the Dr. Tom Dooley Foundation.

Dr. Verne Chaney, one of four physicians who worked with Dr. Dooley in the jungles of southeast Asia, said the group was leaving MEDICO because it was becoming something of a semi-governmental agency.

Headquarters for the new foundation will be in San Francisco. The group said its first-year budget goal of \$250,000 would be raised through public contributions.

New African Missions Strategy Advocated

NEW DELHI, INDIA—The headmaster of a Protestant Christian School in Southern Rhodesia warned here that missionaries must make a new approach to Africa and its problems, charging that some were guilty of "white race superiority" that caused Africans to reject part of their heritage.

Ezekiel C. Makunike, here to study journalism at Hislop College at Nagpur, said that missionaries in Africa "are not completely free from the blame of impressing upon Africans the 'superiority' of the white race. It has conditioned the African to accept the position of a second-rate being, in which humiliating situation he has been since his encounter with the white man. This inferiority complex of the African makes him hate his own traditions and way of life."

In an interview with *The United Church Review*, official organ of the United Church of Northern India, Mr. Makunike said that in Southern Rhodesia older Christians discourage the use of the drum in music.

"They say it used to accompany songs of tribal worship in the past and, therefore, it must go," said Mr. Makunike. "It is heathen, they say, in this Christian era. They hate the slightest sound of the drum, even on wedding days. For my part I cannot think of a more suitable musical instrument, and I consider it a great

pity that the African drum should be allowed to go out of use."

African folklore is being lost, he said; songs and stories, rural arts and crafts, fibre mat-making and pottery "and our dances" have vanished "almost to the point of no return."

He charged that the missionary "has been far too ready to equate Christianity with the western way of life." Missionaries could have done much to prevent "the disintegration of our culture," Mr. Makunike said. "We have been uprooted from the cultural soil of our own society."

At the same time he paid tribute to the "very great service" performed by the church in Africa in removing ignorance and superstition.

"The missionaries we want," he said, "are those who will be fully interested in the people they serve, will appreciate the good aspects of African tradition, and will seek to build upon it."

Prayer for Assembly Of the World Council

NEW YORK—Millions of Christians around the world are being asked to join in prayer for the third assembly of the World Council of Churches on its opening Sunday, Nov. 19.

The suggested text of a prayer will be sent to local congregations by the Council's member churches and by national ecumenical bodies throughout the world.

The complete text of the prayer is as follows:

Eternal God, the Father from whom the whole family in heaven and earth is named, who art gathering out of every nation one people in Christ, we remember before Thee those from many lands and races who this day meet at the Assembly of the World Council of Churches in New Delhi. As now they meet with one accord in one place may the grace and power of Thy Holy Spirit be with them. May He Who is the true Light be the light of their worship and their decisions, to the end that in their witness and service and unity Thy people may

glorify Thy name in the whole world.

We remember before Thee all the churches represented at New Delhi, our own communion and our partners in obedience. As we are drawn together in prayer for those who represent us there, so may we be drawn by Christ into greater unity with one another, and by his grace become more faithful witnesses to that Light which is for the healing of the nations and the redemption of the world.

With Thy holy church throughout the world, and with the whole company of Thy saints, we offer Thee the worship and service of this congregation. Keep us constant in the fellowship of Thy family, and faithful in our calling as ambassadors of Christ, until all the ends of the earth shall see Thy salvation; through Jesus Christ our Lord, to whom with Thee and with the Holy Spirit be all glory and praise, now and for ever. AMEN

The complete text of the suggested prayer is available as a church bulletin insert from the World Council of Churches, Room 439, 475 Riverside Drive, New York 27, New York at \$2 per hundred.

"Real Preaching"

YORK MINSTER, ENGLAND—Frederick Donald Coggan, preaching at his solemn enthronement here as Archbishop of York, said the Christian message for the 20th century must be "at once personal and compassionately social in its implications."

Climaxing impressive ceremonies that followed a time-honored ritual, Dr. Coggan's sermon was largely concerned with racial and other social issues facing the Church today.

"The color bar and race distinction," he said, "make no sense when the implications of the gospel are considered. It is much more important that the Christian task should be got on with in Africa, than that my parish church should have a new luxury organ."

● OTTAWA, ONT.—Prime Minister John Diefenbaker told the House of Commons the Castro regime has apologized for the expulsion from Cuba, "by error," of nine Canadian Roman Catholic priests.





Consulting the Pastor by Charles F. Kemp

ON FACING DISCOURAGEMENT

ONE of the problems every pastor faces as he works with his people in the program of the church is the problem of discouragement; of course people get discouraged other places too but we are thinking of it here as it relates to church work. Every pastor can think of someone who was willing to work, someone who may have had real ability to render a significant service but who quit because he became discouraged.

This is an important problem because the effectiveness of the church often depends on the efforts of those who continue in spite of discouragement and also because this person's own development is at stake. The pastor must be concerned about both the program of his church and this person's ability to handle discouragement.

There is no easy solution to this problem. It is difficult. It may be very complex and involved and each situation must be seen in its own light.

To talk it over helps. This is true of all problems, simply to talk such matters over with a trusted friend may give one new perspective and new insights. Often such situations do not seem quite so bad when they have been shared.

Another suggestion is obvious. Study the situation objectively and see what can be done to change it. Some discouraging situations could be changed if a little more effort were directed at the right places.

There are some other things that should be added. In church work (or in all idealistic causes for that matter) one should ex-

pect discouraging situations to appear. It has always been so. Anyone familiar with either the Bible or history should know this.

Discouragement should not come as a surprise. It should be expected. It is true that a life of service offers great satisfaction, some of life's highest satisfactions, but no one ever said it was going to be easy.

One should watch his own attitudes when he is discouraged. So often we become discouraged because of the words or actions of others. At such moments it is all too easy to become bitter or resentful. This only increases the problem. It takes great magnanimity to try to understand those who oppose us or are indifferent to our efforts but it can produce real results.

At times one needs to get away from a situation briefly. When one has worked hard and long on a problem he can be so close to it he loses his perspective. A brief vacation from it may enable him to return to it with new interest and new insight.

One should also look for the encouraging aspects in every situation. This isn't to be sentimental or unrealistic. It is true—there usually are some encouraging elements in every situation. When a person becomes discouraged he sees only the negative aspects and overlooks the positive.

Finally we should realize we are not asked to be successful in every venture. We are asked to be obedient—to do our best. Though the results may not be all that we desire and may be very discouraging, still the results are in the hands of God. We commit our best efforts to Him in confidence and in faith.

Insight from the Scripture: "The forgiveness of God."

Nothing is more difficult to bear than a haunting sense of guilt. Nothing is greater than the freedom that comes with the assurance of forgiveness. Out of the anguish of his own soul the author of the 51st Psalm pleaded:

"Have mercy on me, O God, according to thy steadfast love; according to thy abundant mercy blot out my transgressions.

"Wash me thoroughly from my iniquity, and cleanse me from my sin!"—(Ps. 51:1, 2)

How contemporary he sounds.

This is the essence of the Christian gospel. God is a forgiving God. To all who turn to him in sincere repentance he offers freedom and hope.

"For thou, O LORD, art good and forgiving, abounding in steadfast love to all who call on thee." (Ps. 86:5)

"As far as the east is from the west, so far does he remove our transgressions from us."—(Ps. 103:12)

"If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."—1 (1 John 1:9)

It is the message of Scripture that God is a God of mercy who does offer the forgiveness and cleansing that the Psalmist sought and that all men need.

FAITH

Faith can not be described in words

Or traced by artist's pen,
And yet how clearly proof of faith

Reveals itself to men—
In dawn's unfailing artistry,
In Spring's return again!

by Marie Daerr

Growth in Christian Concern



"Where the Scriptures Speak . . ." by the Editor

Memory Selection: "Bear one another's burdens, and so fulfil the law of Christ."
(Galatians 6:2.)

THERE is supposed to be a difference between the interest which Christians have in other people and the concern which other members of society have. One of the charges against the Church that we hear so often is that you can't tell the difference between Christians and anyone else. The point of the lesson today is that you must be able to tell the difference if the person is really Christian.

The lesson text is set in a scene which depicts the end of time. The Son of man sits on "his glorious throne" with the angels gathered round about him. (Matthew 25:31.) The scene is one of judgment. It looks something like the days of Moses when he gathered the people of the twelve tribes before him to pass judgment upon their actions and to give them instruction. Here "all the nations" will be gathered at the end of time for judgment to be expressed by the Son.

The first statement is easy enough to accept. Just as a shepherd might gather his herd together and separate the sheep from the goats, so the Son of man or "the King," as he is also called (verse 34), will separate the good people from the bad.

Jesus gives something of the eternal nature of life at this point when he says that the kingdom which the good will inherit has been prepared for them "from the foundation of the world." (Verse 34.) This is one of the deeper insights into the nature of God. His plan for his universe and his people is from everlasting to everlasting. He does not make

it up as he goes. He does not change his plan according to the whims and fancies of men, in the midst of time.

Now we come to the basis of judgment which God exercises in the separation of his people and the end of time. First, let us notice the reaction of the people for whom God has prepared a kingdom. When the King tells them that he was hungry, thirsty, a stranger, naked, sick and in prison and "you came to me," they are surprised. (Verse 37.)

They maintain that they never saw him in any of these conditions. Then he reminds them that they did it "to one of the least of these my brethren" and therefore they had done it also unto him. (Verse 40.)

Those who are told to depart from him (verse 41) also say that they never saw the King in any

of these desperate situations. (Verse 43.) He reminds them that they had seen others and did nothing to help them. Therefore, they had not done anything for him.

We have all the facts before us now for real consideration of the theme, "Growth in Christian Concern." Nothing could be clearer than the point of this text: those who have no concern for people in need can not expect God to have any concern for them in the last day.

It is curious, even disturbing, to find Jesus talking about nothing else except this business of feeding the hungry, clothing the naked and visiting the sick. I do not think you can take one passage of scripture which is talking about one subject and maintain that it is a full and complete statement of the Christian

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR NOVEMBER 5, 1961

The Scripture

Matthew 25:31-46

31 "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. 32 Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, 33 and he will place the sheep at his right hand, but the goats at the left. 34 Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; 35 for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, 36 I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' 37 Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee

drink?' 38 And when did we see thee a stranger and welcome thee, or naked and clothe thee? 39 And when did we see thee sick or in prison and visit thee?' 40 And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' 41 Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; 42 for I was hungry and you gave me no food, I was thirsty and you gave me no drink, 43 I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' 44 Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?' 45 Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' 46 And they will go away into eternal punishment, but the righteous into eternal life."

faith just because nothing else is mentioned at the time. For example, it would be foolish to say that God requires no doctrinal acceptance from us simply because such teaching is ignored in this passage. We have to take the whole of his teaching in order to find a rounded concept of the Christian faith.

On the other hand, how many people take only the doctrinal passages and skip lightly over this one even though it seems to be written quite clearly. I get far more letters complaining about false doctrine or the absence of strong doctrinal teaching in these days than I do about

the absence of Christian concern.

Some people say that the Church, as a collective group of people, must never express itself in action or in word along social lines. I fail to understand how one can claim to be Christian and yet say that the text of today's lesson is not for the purpose of teaching Christians how to live.

The memory selection is interesting, partly because it stops just before a phrase is printed in the Bible which might seem to contradict it. We are to "bear one another's burdens." The Galatian letter also says, "for every man shall bear his own burden." Which is correct?

Obviously, both are a part of the teaching and must be understood together. I don't know how you might separate particular burdens or problems or tasks. However, there are some that an individual must bear for himself. There are many that we can and must bear for one another.

There isn't much talk about everlasting punishment and life eternal (verse 46) in these days. People find all kinds of ways of explaining how they would handle the situation at the end of time so as to avoid such drastic decisions. We might better go back and decide to live the principles on which the separation is made.



Meaning for Today

by Jack E. Barker

JESUS' life was summed up succinctly in the words of the author of Acts "... he went about doing good ..." (Acts 10:38). Those of us who are Christians have the high calling to allow our lives to be filled with the same quality of goodness that filled our Lord's life.

The key to growth into such goodness does not lie in two areas where it is commonly conceived to be found. True Christian concern does not proceed either from a sense of fear or from a sense of duty. "You had better ... or else," is not a Christian motivation in the highest sense of the term. Fear of retribution for failure to do good things, whether it be thought of as human or divine judgment, simply was not the great motivating and moving force of Jesus' life. And surely Jesus was not one who prated about one's "duty." "It is your duty to ..." is simply not in keeping with Jesus' spirit and attitude.

The key to growth does lie in the development of a compassion-

ate heart. Jesus was moved to help his fellow men because compassion filled his heart as he saw them as "harassed and helpless ... sheep" without a shepherd (Matthew 9:36). He healed a leper (Mark 1:40, 41) because of compassion ("pity" in R.V.S.). He fed the 4,000 (Matthew 15:32) because compassion gripped him. He opened the eyes of two blind men (Matthew 20:29-34) as he was full of compassion. He raised the dead son of the widow of Nain (Luke 7:11-15) because he had compassion on the bereaved mother (a concordance will cite other illustrations).

"Compassion" means literally "to feel with" or "to suffer with." Our psychological term "empathy" may help us to understand. "Empathy," according to Webster's Collegiate Dictionary, Fifth Edition, means "Imaginative projection of one's own consciousness into another being." Compassion is more of a spontaneous sensing of the feelings and attitudes of another. Jesus could sense the lostness of the multitude, the

hopelessness of the leper, the hunger of the 4,000, the darkness of the blind men and the miserable loneliness of the bereaved mother.

Similarly, in his two greatest parables Jesus taught compassion. The Prodigal's father is filled with compassion when he sees the returning son. He has sensed the drive and moving forces that sent the son into a life of lostness and death in sin (Luke 15:24). And without condoning the sin, he understands and forgives because he knows that his son's greatest need is for forgiveness and reacceptance as a son.

The Good Samaritan sees the Jew beaten and dying alone on the Jericho trail, but he sees more than the body. He sees a man made by God for life, intended for blessing and goodness and the richness of deep and warm human relationships. He also senses the man's fear, despair and pain, and he feels this same fear, despair and pain searing his own soul with the Jew.

This is the key to Christian growth in concern for other people: we must seek to not just understand true feelings and attitudes, but to feel these with them to the extent that we are drawn to expend our lives so as to be a blessing to them.



Art by FitzSimmons

by Esther Schneider Hanson

MARTHA Wilson looked at the breakfast table. Today there should be flowers in the center. Not that she wanted to emphasize her thirty-eighth birthday. But the family always made much of birthdays. Besides, whether she ignored it

or not, it was still a fact that she was growing older.

She set a pot of blooming African violets in the center of the table and stepped back to see the effect.

Susan came briskly into the room. She hugged Martha

warmly. The scent of soap reminded Martha of a plump baby, fragrant after her morning bath. It was hard to believe that Susan was sixteen.

"Hi, Mom. Did you get the hem fixed on my blue wool?" Susan asked.

Martha nodded. "There's a seam that needs reinforcing, though. Better stop in and pick up a spool of thread that shade, after school."

"Gosh, Mom, I can't!" Susan said. "Promised the gang I'd go over to Janice's to hear her new records. I wanted to wear that dress tomorrow, too." Her young face wore a look of disappointment.

Martha was about to say something about Susan assuming her share of responsibility when Bill came in and slid into the chair beside her. He kissed her with the air of a man with things on his mind. How nonchalant everybody seemed! She heard a "Whee!" from the hallway and looked up in time to see Jerry make a three-point landing from the banister.

"Son!" Martha said, trying to keep her voice calm. "How many times have I told you—?"

Jerry drew himself up with all the dignity his twelve years could muster. "Watch it, Mom," he said somberly. "You'll warp my psyche."

"All right, all of you," Martha said. "Eat your breakfast or you'll be late."

She waited for someone to comment on the flowers and congratulate her. But no one did. Susan discussed boys and Jerry rejoined scornfully. Bill became absorbed in the morning paper. As far as the three of them were concerned, she might not exist.

They used to be such a closely knit family. Was this natural, then, this growing apart as they grew older? She didn't like it at all! Alarming, too, was the knowledge that it was becoming increasingly more difficult to get anyone in the family to assume his fair share of work. Granted that they were all busy, with

outside activities that took much of their time. They had a certain responsibility to their home, too! She must be more firm.

"Jerry, you come home right after school and start on those leaves," she began.

"Aw, Mom! I've got football practice!" Jerry protested.

Martha looked toward Bill. "Well," she said hopefully. It was his duty to confirm her orders.

But Bill misunderstood. "Don't look at me," he said. "You know I play golf on Thursdays."

After the sudden scurry of leaving, Martha poured another cup of coffee and curled up on the window seat in the sun. She couldn't believe that no one had remembered her birthday. The thought hurt. She had looked forward to the time her children would be grown and she could have a few outside interests. Now she longed to return to the days when her birthday meant Susan's eyes shining as she helped blow out the candles on Mama's cake, and baby Jerry's gleeful handclapping as he watched. She remembered the year Bill had given her a watch and the year they had gotten a sitter and gone out to dinner and she had felt sixteen.

She had planned to bake a cake this morning. She was going to have baked chicken with wild rice, the way the family liked it best. Well, she told herself, as she punched pillows and made beds, if that was all she meant to her family, maybe it would do them good to come home and not find her waiting!

She dressed in her best suit and pulled her new hat over her dark hair, wincing at the scattered gray hairs that peeked from under the brim.

"Leftovers in the refrigerator," she wrote, just before she shut the door and walked resolutely down the path.

She'd have her hair done. Then she'd go to lunch at the gypsy tea room on Michigan Avenue. So, it was expensive! A woman had a right to remember her own

birthday, whether anyone else did or not!

It was not much fun having lunch alone. The tea room seemed cold without Bill's sunny presence. This had been their favorite eating place in the early days. Then the jingling fortune teller had seemed romantic. Today Martha shook her head when the woman came to her table. She knew her future—no one needed to tell her.

Martha had always enjoyed looking in the shop windows on the avenue. Usually she was too much in a hurry when she came downtown. Today she would take her time. But there was little pleasure in it. The windows were filled with boy and girl mannequins that reminded her of Susan and Jerry. And the men's stores displayed tweeds and sweaters that brought Bill's grin to her mind, and the way his eyes crinkled in the corners. It was only two o'clock. She couldn't go home yet. A movie would pass some of the time.

But she couldn't concentrate on the picture. What was she doing here in this airless darkness? She wasn't having any fun, that was certain. Why?

Then all at once, she knew. She would have to be the one to adjust. What was more natural than that the birds strengthen their wings to prepare against the day they would leave the nest? Instead of trying to hold them, she should be helping them to learn to fly.

She hurried up the aisle into the afternoon light. Was it four-thirty? She wouldn't have time now to bake the chicken. But she'd fry it and serve her family a delicious dinner and not let them know their forgetting had hurt. It still did. No amount of reasoning could change that. She wondered if she would have time to pick up the thread for Susan's dress and get a whipped cream cake before her bus came.

She was still breathless as she got off at her corner. Robin Crest Lane was beautiful in the early twilight. Neatly spaced trees, almost barren now, etched

themselves against the setting sun.

She shifted her bundles and fumbled for her key. The house was dark. She was still home first! She'd destroy the note and no one would know.

She didn't remember having shut the swinging doors to the dining room and kitchen. She kicked the door open. Shadowy shapes took form as the kitchen was flooded with light—Susan, adorably flushed in an apron, one curl hanging over her forehead, Bill, in his shirtsleeves, holding a stack of dessert plates, Jerry washing lettuce. Martha looked at the table, laid with her best linen and crowned by a bouquet of giant white and yellow chrysanthemums.

"It's about time," Bill teased, taking her bundles. "You had us worried. We thought you wouldn't be able to stay away. But we began to wonder." Then everyone was talking at once.

The chicken was slightly scorched and the potatoes not quite done. But to Martha, escorted to a place of honor and served like a queen, it was a banquet.

Jerry and Susan followed Bill, singing "Happy Birthday," as he bore the candlelit cake. They had a huge box between them that yielded a beautiful robe. But it wasn't the gift that Martha was to remember. In the pocket were three notes. One was from Bill. She would reserve every Friday evening for dinner out with her best beau. Susan pledged she would do the dishes every evening for three months, and clean out her closet every month. Jerry promised to rake the lawn, empty the trash and go to the store whenever she wanted him to. His note was signed, "Love and kisses."

Through misty eyes Martha looked at the happy faces around her. She knew the promises would not always be kept. But tonight it didn't matter. Growing away, indeed! They were a family, clasped together by the firm hand of love. Nothing could change or touch that!

Mae Ward Is Elected United Society V-P

KANSAS CITY, Mo.—Mrs. Mae Yoho Ward of Indianapolis, Ind., was elected vice-president of the United Christian Missionary Society at a meeting during the International Convention Assembly here.

She has been acting vice-president since September 1.

Also elected at the UCMS' annual meeting at Municipal Auditorium were 42 members of the agency's board of managers. They are from 25 states or areas of the United States and Canada.

Mrs. Ward will continue to serve as executive secretary of the Latin America Department of the UCMS, a post she has held since 1941.

In the annual meeting the UCMS' Code of Regulations was amended to increase the size of the Board of Managers from 120 to 132.

Under the amended Code of Regulations, state and area boards in the United States and Canada will recommend persons to the society's nominating committee for membership on the board of managers.

Named to the board of managers for unexpired terms ending in 1963 were Mrs. James W. Hutcheson, Willowdale, Ontario, Canada, and Mrs. V. Lyle Lindsay, Tulsa, Okla.

Elected to three-year terms were Raymond T. Parks, Fairhope, Ala.; Mrs. Adelaide L. Claar, El Cerrito, Calif.; Mrs. Robert L. Lewis, Visalia, Calif.; Mrs. Carrie Haynes, Los Angeles, Calif.; Dallas Gladson, Whittier, Calif.; Mrs. C. G. Randell, Washington, D. C.; Mrs. Robert Cassels, Baltimore, Md.; and Sam B. Wilson, Athens, Ga. Also Herbert Van Slyke, R. R. 3, Caldwell, Ida.; Mrs. O. Harvey Lord, Villa Park, Ill.; Mrs. Thomas G. Braden, Centralia, Ill.; Miss Mary Alice Flynt, Evansville, Ind.; Ralph H. Saunders, New Albany, Ind.; Mrs. Elizabeth Enix, Indianapolis, Ind.; Owen Crist, Des Moines, Iowa; and Bruce B. Matthews, Bloomfield, Iowa.

And Mrs. Herbert Kohl, Marion, Iowa;



A. DALE FIERS congratulates Mrs. Mae Yoho Ward upon her election as vice-president of the United Christian Missionary Society.

John Henry Cain, Larned, Kan.; Mrs. M. N. Penny, Lawrence, Kan.; Miss Bess Howard, Glasgow, Ky.; Leslie R. Smith, Lexington, Ky.; W. F. Foster, Mayfield, Ky.; Russell H. Koppin, Detroit, Mich.; and Mrs. Fred Helsabeck, Canton, Mo.

Others elected to the board are Deane Lyerle, Monroe City, Mo.; A. E. Landolt, Moberly, Mo.; James F. Whitehead, Jr., Kirkwood, Mo.; Mrs. F. W. Rowe, Omaha, Neb.; Mrs. Hampton Adams, New York City; Charles A. Malotte, Cleveland, Ohio; Miss Regina Glasgow, Toledo, Ohio; A. M. Pennybacker, Youngstown, Ohio; and Ivan J. Sargent, New Castle, Pa.

And Mrs. Harry Bartholomew, R. R. 3, Sterling, Colo.; Mrs. U. J. Miller, Albuquerque, N. M.; Kenneth H. Tuttle, Salt Lake City, Utah; John Park Winkler, Shelbyville, Tenn.; V. W. Brinkerhoff, Jr., San Antonio, Tex.; Mrs. Harold C. Woodruff, Danville, Va.; and Mrs. Earle E. Cowin, R. R. 3, Wapato, Wash.

One of Most Important Committees Among Disciples . . .

Stoner Heading 1962 Recommendations Body

KANSAS CITY Mo.—Officers of the Committee on Recommendations of the International Convention of Christian Churches (Disciples of Christ) were elected at the Assembly here.

James L. Stoner, minister of North Christian Church in Columbus, Ind., was elected chairman of the committee, which must act on all items of business that will come before the 1962 assembly in Los Angeles, Calif.

As chairman Stoner succeeds Frank Drowota of Nashville, Tenn. Other new officers are Paul A. Sims of Fort Worth, Texas, vice-chairman, and James Cox of Marion, Kan., timekeeper.

Also five section leaders—Harry Baker Adams of New Haven, Conn.; Chester Crow of Eureka, Ill.; Richard Goins of Oscaloosa, Iowa; Elwynn Peace of Charleston, W. Va.; and Max Wolfe of Pawhuska, Okla.

All officers are elected for one year.

At Ellensburg, Wash. . . .

75th Anniversary

ELLENSBURG, WASH.—The observance of the 75th anniversary of First Christian Church here will be climaxed today by a special service of worship. Howard C. Cole, minister of Englewood Church, Yakima, Wash., will be the speaker. Paul G. Nance is pastor of the church here.

Tons of Relief Material Given to Victims of Carla

Christian Churches Aid 200 Families

ALVIN, TEXAS—The Christian Churches of the Gulf Coast Area, along with several others from throughout the state, gathered and distributed several tons of clothing, household items, and furniture to over two hundred families in the Carla disaster area.

Because of its central location, First Christian Church here, served as the distribution agent for these relief materials.

At first the church fellowship hall was used. After this proved too small, the old Alvin State Bank building was secured for storage. Also the Newman Rice Dryer furnished storage space for furniture and other large items.

At the Center

Judge Ray Tilton, chairman of the Board of the Alvin Church, and Roemer Hudler, minister, were in charge of the distribution center. Also assisting in distributing of these materials were several ladies from the First Christian Church, Pasadena, and over 40 ladies of the Christian Women's Fellowship in the Alvin Church.

"The ladies did a magnificent job in sorting and distributing these essential items," said Roemer Hudler, pastor of the Alvin Church. It is estimated that over 800 persons received assistance through this project.

Big Response

Although many persons came to the Alvin Center for needed items, nearly 50 truckfuls of clothing and other items were delivered by Disciples women to Texas City, Hitchcock, Galveston, Freeport, and the Madagorda county area near Bay City. Said Mr. Hudler: "It was thrilling to see the response on the part of our church people, as truck load after truck load of materials arrived in Alvin. Also, the ladies of the Alvin Church deserve real commendation for the hundreds of 'woman hours' they gave to this benevolent project. It is significant that these relief materials were available to people of all races and all religious persuasions."

**Mrs. Charles F. Bailey Named
Chairman of Board of Managers**

**United Society Board
Of Trustees Is Elected**

KANSAS CITY, Mo.—Mrs. Charles F. Bailey, Ballinger, Texas, was elected chairman of the board of managers of The United Christian Missionary Society at a meeting held here in connection with the Assembly of the International Convention of Christian Churches.

Russell H. Koppin, Detroit, Mich., was elected vice-chairman of the 120-member body.

The board of managers also elected from its number members to serve for one year on the UCMS board of trustees.

As chairman of the board of managers, Mrs. Bailey is a member of the board of trustees.

Others elected to the board of trustees are Mrs. Hampton Adams, New York City; Mrs. Lawrence W. Bash, Leawood, Kan.; V. W. Brinkerhoff, San Antonio, Texas; Carl R. Brown, Lakewood, Ohio; Mrs. C. F. Close, Kankakee, Ill.; Mrs. Myron

C. Cole, Hollywood, Calif.; O. Ivan Cole, Cincinnati, Ohio.

Also John R. Compton, Cincinnati, Ohio; Paul E. Dixon, Tampa, Fla.; A. Dale Fiers, Indianapolis, Ind.; Mrs. Fred Helsabeck, Canton, Mo.; Mrs. Harold W. Jenkins, Minneapolis, Minn.; Warner Muir, Des Moines, Iowa; and Jack Oliver, Cedar Rapids, Iowa.

And Mrs. F. W. Rowe, Omaha, Neb.; Mrs. C. C. Smith, Spray, Ore.; Leslie R. Smith, Lexington, Ky.; Mrs. Mae Yoho Ward, Indianapolis, Ind.; Mrs. Kenneth A. Wehl, Oklahoma City, Okla.; W. A. Welsh, Dallas, Texas; and James F. Whitehead, Jr., Kirkwood, Mo.

At this same meeting, Dr. A. Dale Fiers, president of the Society, announced he had received word of a gift bequest of about \$200,000.

**Disciples to Attend
New Delhi Assembly**

NEW DELHI, INDIA—The third assembly of the World Council of Churches, meeting here Nov. 18-Dec. 6, will bring representatives of the 178 Protestant, Anglican and Orthodox member churches to this capital city.

Nearly 1,000 church men and women, 625 of them official dele-

gates and the rest observers, advisers, fraternal delegates, press representatives and special guests, will be present.

The ten voting delegates from the Disciples of Christ are Gaines M. Cook, A. Dale Fiers, George G. Beazley, Jr., Mrs. Mae Yoho Ward, Virgil A. Sly, J. Irwin Miller, W. B. Blakemore, Albert M. Pennybacker, Roy G. Ross and William G. West.

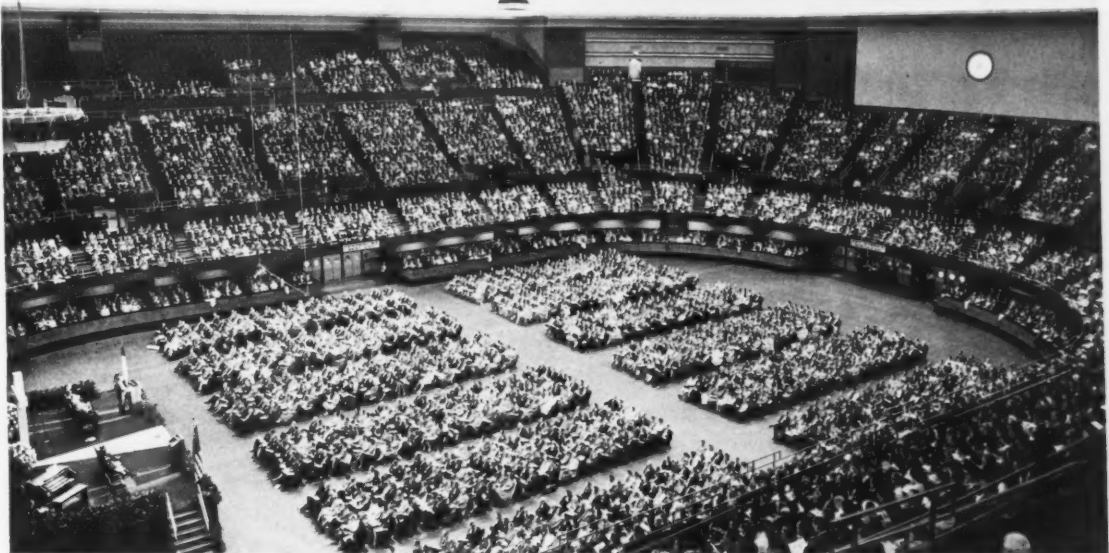
Other Disciples from the United States expected to be present for the assembly include Jesse M. Bader, William Daniels, Laurence V. Kirkpatrick, Hal Shorrock, Robert G. Storey, Walter W. Sikes, George W. Buckner, Ray L. Henthorne and Howard E. Short.

Among Disciples from other nations planning to attend are James Gray, Great Britain; Miss Lucy Griffith, E. Lyall Williams and Jim Wright, Australia; A. L. Haddon, New Zealand; Oliver McCully and Miss Joan Ledger, Canada.

The World Convention of Churches of Christ will serve as host for all Disciple representatives at a luncheon here at the Imperial Hotel on Nov. 21.

Also attending in addition to the above will be the following wives: Mrs. Bader, Mrs. Beazley, Mrs. Blakemore, Mrs. Fiers, Mrs. Pennybacker, Mrs. Ross and Mrs. Storey.

10,700 Registrations for Record Assembly



THE 1961 ASSEMBLY of the International Convention of Christian Churches, held Sept. 29-Oct. 4 in Kansas City, was the largest on record—with 10,700 registrations and faithful attendance in both business sessions and other Assembly activity. This photo was taken on the opening

night. Local arrangements were highly praised and old-timers were heard to remark: "This was one of the greatest!" The Nov. 12 issue of "The Christian" will be the "report issue," containing reports on resolutions, key speeches and notable events. Photo by Norman Hoyt of Kansas City.



THIS NEW \$750,000 FIRST CHRISTIAN CHURCH, Hagerstown, Md., was dedicated with six special services. The sanctuary will seat 625 with facilities for an additional 175; the fellowship hall has seating capacity for 450 at tables and the education unit is equipped for 575 pupils. Wilbur S. Hogevoil and John H. DuVal, Jr., serve as ministers for the church.



BELLEVUE CHRISTIAN CHURCH, Bellevue, Neb., dedicated this new \$60,000 education-fellowship wing recently. Norman Stacey, executive secretary of the Nebraska Fellowship of Christian Churches, was the special speaker. George A. Randall has been pastor of the church for the past six years.

Building News in Focus



CENTRAL CHRISTIAN CHURCH, Columbia, Tenn., dedicated this new education unit recently. Fred B. Craddock, former minister, preached the dedication sermon for the new three-story structure which includes 25 classrooms. Larry D. Presley is now serving as pastor of the church.

BEECH GROVE FIRST CHRISTIAN CHURCH, Beech Grove, Ind., held dedication services Sept. 17 for its new education building and remodeled sanctuary. J. Daniel Joyce, associate professor of religious education at Christian Theological Seminary, Indianapolis, was the speaker for the occasion. William Thomas has been minister of the Beech Grove church since 1958.

FORMAL DEDICATION of the new sanctuary of First Christian Church, Fort Thomas, Ky., was observed Sept. 10. The dedicatory address was given by James A. Moak, general secretary of the Kentucky Association of Christian Churches. The new unit was the second of a three-stage building program. William C. Blackwell is minister of the church.



International Conference Held

Study Audio-Visuals

TORONTO, ONT.—An international conference on the most effective use of audio-visuals in church programs was held here recently under the sponsorship of The United Church of Christ (USA), the Christian Churches (Disciples of Christ) in the U.S. and Canada, and The United Church of Canada.

The conference, held at the United Church Training School, was attended by clergy and laity and included housewives, educators and audio-visual specialists.

Resource persons were Porter Bower, director, Audio-Visual Services, United Church of Christ, New York; C. A. Weesner, executive secretary, Department of A-V Services of The United Christian Missionary Society, Indianapolis, for the Christian Churches; Thomas P. Inabinett, national director, A-V education, of the same organization; Miss Helen Currie, audio-visual consultant, the United Church of Canada; Albert Moore, Port Dover, Ontario; Earl Leard, assistant director; and A. C. Moorhouse, director, Audio-Visual Services, the United Church of Canada, Toronto.

Discussions at the conference included an examination of the bridge between persons using audio-visuals in the church and people who plan and produce such A-V material.

Mrs. Arkansas CWF

FORT SMITH, ARK.—Mrs. Don Crosby, a member of First Christian Church here, has been named "Mrs. CWF" for this state. Four other women were nominated for the honor which is awarded on the basis of church service.

Mrs. Crosby's talent demonstration was sewing clothes for the St. Louis Christian Home. She is the mother of three children and is active in the Young Women's Community Guild. Mr. and Mrs. Crosby are sponsors of the CYF in First Church.

She received a scholarship to the 1962 Southwest Conference of World Missions to be held in Fayetteville next June, was presented with a CWF pin and given a year's subscription to *World Call*.

GUEST MINISTER

WARSAW, MO.—Gene Clack, a lay minister from Jefferson City, Mo., was guest preacher here during the month of August at the Christian Church.

Membership Decision Crusade at Leavenworth

LEAVENWORTH, KAN.—Richard DeVillers, Oklahoma City, Okla., led First Christian Church here in a Membership Decision Crusade recently. Commitments were secured in the five areas of emphasis: church attendance, devotional life, Christian service, evangelism and stewardship.

The crusade, which covers a 12-month period, resulted in 117 Christian witness decisions, including 72 tithing commitments.

Clayton Hildebrand is minister of the church here.

Stewardship Crusade Held at Texas Church

MESQUITE, TEX.—First Christian Church here recently completed a Stewardship-Evangelism Crusade under the leadership of the Leet Crusade team. Seventy-two per cent of those present on Victory Sunday made tithing commitments.

Joe M. Wilson is minister of the church.



GROUND-BREAKING SERVICES were held recently at First Christian Church, Manhattan, Kan. The new building project, estimated to cost \$180,000, includes an education wing, remodeling of the present structure, new narthax, parlor, church offices and prayer room. Participants in the services included (from left): Donald F. Clingan, minister; George Whipple of the Kansas Christian Missionary Society; Lloyd Johnson, chairman of the building committee;

Miss Kathy Anneberg, representing the children of the church; Floyd Tawney, chairman of the building finance committee; Bob Swenson, youth minister; Joe Smerchek, chairman of the church board; Bob Beckenhauer, representing the youth of the church; Harold Milligan, building contractor; J. David Arnold, minister emeritus; Mrs. J. David Arnold, president of the Christian Women's Fellowship; and Dell Gates, assistant superintendent of the church school.

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DON'T WAIT! European-Palestine Tour 1962, including Middle East, Superior accommodations, personalized travel, with experienced conductor and reliable travel bureau. Rev. Lester K. Welch, 320 Hamilton Street, N. W., Washington, D. C.

Betts Principal Speaker

INDIANAPOLIS—Charles J. Betts, Consulting Architect for the Board of Church Extension of Disciples of Christ, was a principal speaker during the Northeastern Regional Convocation on the Town and Country Church at Bangor, Maine, Sept. 26-28.

Mr. Betts is a member of the American Institute of Architects and past-president of the Indiana Society of Architects.

The Convocation is sponsored jointly by the Department of Town and Country Church of the National Council of Churches of Christ in U.S.A., the Maine Council of Churches and the Bangor Theological Seminary.

CAMPUS COVERAGE

Exterior Restoration Of "Old Morrison"

LEXINGTON, K Y.—Transylvania College here has begun exterior restoration work on the most historic building on its campus, "Old Morrison." Restoration of the 128-year-old building will cost approximately \$150,000 and take six months to complete.

Transylvania President Irvin E. Lunger recently announced that \$92,000 has been pledged or contributed to the college for this project.

Currently being used by Transylvania as its administration building and some rooms as classrooms, "Old Morrison" was designed by the famous Kentucky architect, Gideon Shryock, and was completed in 1833.

John F. Wilson and Associates, architects, have prepared the plans to restore the original Shryock design of pure Greek Revival architecture.

New Seminary

MILLIGAN COLLEGE, TENN.—Announcement was made here recently of the organization of the Emmanuel School of Religion which is to be a professional school for the training of ministers beyond the baccalaureate degree.

The new school will be located on

the campus of Milligan College although it will have no organic relationship with the latter.

The board of directors chosen for the new school includes: Robert E. Banks, Elizabethton, Tenn.; Joseph H. Dampier, Milligan College, Tenn.; W. Harold Hockley, Cincinnati, Ohio; Jess W. Johnson, Johnson City, Tenn.; Wade Patrick, Johnson City, Tenn.; Harry Poll, Oklahoma City, Okla.; Harold W. Scott, Columbus, Ohio; Hugh F. Sensibaugh, Lockland, Ohio; Fred P. Thompson, Jr., Chicago, Ill.; and James G. VanBuren, Manhattan, Kan.

The directors elected Dean E. Walker, president of Milligan College, as the president of Emmanuel School of Religion. He will serve in a dual capacity as president of both institutions.

Campus Capsules

● BETHANY, W. VA.—Barbara L. Burns, Fulbright and Danforth scholar from Lexington, Ky., has been named to serve here as assistant dean of women at Bethany College.

● EUREKA, ILL.—Eureka College conferred on Idella Wilson Higdon the honorary degree of Doctor of Divinity at its fall convocation.

The widow of the late E. K. Higdon, Mrs. Higdon was the guest speaker for the first chapel of the school year here at Eureka College.

● LEXINGTON, K Y.—Transylvania College here has received a \$10,000 bequest from the estate of the late Mrs. Georgie Sledd Wilson of Mt. Sterling for the establishment of a scholarship fund in memory of her husband, William Wesley Wilson.

● CANTON, Mo.—Top high school seniors have an opportunity to compete for a college scholarship here in the 1962 Competitive Honor Scholarship program at Culver-Stockton College. More than \$7,000 is available in scholarships to seniors who are in the upper one-fourth of their class or maintain at least a "B" average or the equivalent.

● WILSON, N. C.—Sixty-five seniors here at Atlantic Christian College received baccalaureate degrees at the close of the summer term. James E. Danieley, president of Elon College, was the commencement speaker.

● INDIANAPOLIS, IND.—A Convocation service marking the beginning of the fall semester here at Christian Theological Seminary was held Sept. 19 with Orville W. Wake, president of Lynchburg College, Lynchburg, Va., as the speaker.

● HIRAM, OHIO—Richard M. Dyer, junior student here last spring at Hiram College, has received a full one-year scholarship to the Institute of European Studies at the University of Paris, France. He is the son of Dr. and Mrs. Edward Dyer. His father is head of the division of education at Hiram College.

● CARBONDALE, ILL.—A Danforth Campus Christian Worker grant for a year of post-graduate study has been awarded Malcolm E. Gillespie, minister of the Student Christian Foundation here at Southern Illinois University. The grant consists of \$4,800 living expense plus tuition and fees for a full calendar year of study beginning this fall at any U.S. university.

● MIDWAY, KY.—Mrs. Henry A. Harper has been approved as the new Dean of Residence here at Midway-Pinkerton. She succeeds Mrs. Gladys B. Johnstone who has accepted a position as Dean of Women at Boise Junior College, Boise, Idaho.

● FULTON, Mo.—Lawrence W. Bash, minister of Country Club Christian Church, Kansas City, Mo., was the speaker here at the academic convocation which marked the official opening of the 92nd year at William Woods College.



MRS. T. H. JOHNSON (right) served as a hostess at a formal tea at Manhattan (Kan.) Bible College recently which was part of the opening activities for the fall term at the college. Mrs. Johnson is the widow of the late T. H. Johnson, for many years president of the college. Those being served include (from left): Billie Smith, Barbara Waltz, Karen Wilson and Beth White.

Margaret K. Long Girls' School Is Expanded

New Unit Dedicated At School in Tokyo

INDIANAPOLIS—The Margaret K. Long Girls' School in Tokyo, Japan, has dedicated another new building.

The school is one of the educational institutions in Japan related to work of the Christian Churches through the United Christian Missionary Society.

This building is part of a program of construction to provide more adequate space. Most of the buildings were put up almost 50 years ago.

The new building is even larger than the other new one erected in 1959. Construction was begun Jan. 10 and completed on Sept. 5. The junior-senior high school moved in on Sept. 1, and classes began on Sept. 4.

A four-story building of reinforced concrete, it is built on the original campus. There are 24 regular classrooms, two science classrooms, the school office, faculty room, restrooms and interview rooms.

The home economics department is still in the building erected in



—Photo by Hashimoto Printing Co., Tokyo

The Margaret K. Long Girls' School, Tokyo, Japan—a new building.

1914. Four or five rooms in one of the old buildings and the old auditorium are being used, also. The 1959 building now contains the primary school, the library and club activities.

There is an enrollment of 665 in the junior high school, 528 in the senior high school, 63 in the primary school and 148 in the kindergarten.

The kindergarten will celebrate its 50th anniversary and have a

farewell for Mrs. K. C. Hendricks, principal, Sept. 30. Mr. and Mrs. Hendricks are returning to the United States this fall after completing 27 years as missionaries to Japan. Their work there was begun in 1921 but was interrupted by the depression and World War II, 1933-46.

Miss Daisy B. Edgerton is also on the staff of Margaret K. Long Girls' School.

For Christmas...

Coin Collectors

The "Bethlehem Star" in Dimes Collector to inspire gifts for the church school or organizations. Attractive little die-cut collector of ten dimes, pictures the Madonna and the Holy Child in the manger scene. Printed on the back is a brief and lovely poem, prepared to encourage generous and happy giving. Strongly made, printed in red and blue. Size, 4 inches. 20A725, \$8.50 per hundred



Four figurines of singing angels, in red and gold ceramics, carry letters that spell "NOEL" in white, each letter holding a red candle. Packed in a colorful Christmas carton with twelve candles included. An imported item. 99A873, \$1.35 per set

Ever Popular "Noel Angels"

Nativity Set



A beautiful replica of the scene that surrounded the birth of Christ. Nineteen pieces molded in Bisque white finish of nonbreakable resilient plastic. Standing Wise Men are 6 inches tall; camel is 7 inches high. Figures are suitable for hand painting. Use under tree, on desk or table, on mantel, etc. 99A1030, \$12.95



The "Candle" in Dimes Collector. Clever little red and green candle-shaped die-cut holder for ten dimes. Two appropriate Scripture verses on the front cover, also space for name and address. Size, 6 1/4 inches. 20A724, \$6.00 per hundred



Christmas Candles

A new process paints pictures in white on a colored glass jar. Candle inside burns 150 hours, glows through glass. 9 1/4" high; lighting taper included. Carolers—Ruby glass, 99A967; green, 99A968; \$1.50 each.

12 Days of Christmas—Ruby, 99A978; green, 99A979; \$1.50 each.

Plain Ringed Glass (not pictured)—Ruby, 99A969; green, 99A970; crystal clear, 99A971; \$1.00 each.

CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Missouri



KEYS FOR THE NEW PARSONAGE, First Christian Church, Cullman, Ala., were presented to the minister, Millard W. Baggett, by Mrs. G. W. Ponder, Sr., who donated the lot on which the new home was constructed. Those participating in the service included (from left): M. E. Rowell, Dr. M. C. Keyes, Mrs. M. C. Keyes, F. P. Scruggs, Mrs. M. W. Baggett, Mrs. F. E. Bentley, Mrs. M. E. Rowell, Mrs. G. W. Ponder, Mrs. Hervert Wallace, M. W. Baggett, Mrs. R. D. Blanton, R. D. Blanton and Mrs. F. P. Scruggs.



FIRST CHRISTIAN CHURCH, Larned, Kan., recently presented one God and Community Award and two God and Country Awards to youth of the congregation. Shown following the presentation are (first row, from left) Mrs. Dwight Eakin, neighborhood chairman of Girl Scouts; John Glover, Connie Burns, Verne Mulford and Mrs. Don Mulford; (second row) John Glover, Mrs. Glover, Mrs. Ennis Burns, Ennis Burns and Don Mulford; (third row) J. H. Cain, minister and Robert Weaton, district executive for Boy Scouts.

Brotherhood News in Focus



GOD AND COMMUNITY AWARDS were presented during the Sunday morning worship service at Kern Park Christian Church, Portland, Ore., to three Girl Scouts. Participants included: Kenneth Johnston, minister; Yvonne Depue, Vicki Johnston, Dianne Cox and Lynnette Rhay, minister of Christian Education.

A. E. WORTHY, retired Christian Churches minister, received the Honored Minister's Pin from Mrs. Worthy at First Christian Church, Bell, Calif. Mr. Worthy served the Bell church as minister for 23 years. Barrett J. Whiteley is the present pastor.



YOUTH OF HILLSIDE Christian Church, Wichita, Kan., presented their tenth annual religious play, "A Man Called Peter," written by Catherine Marshall. The play was dedicated to the minister, D. K. McColl. Characters in one of the scenes included (from left): Brian Bash, George Yost; Jean Messick, Susan Grant; Linda Graham, Barbara Logan; Jim Preuett, Joe Keating; Allen Bash, Peter Marshall; Kay Duffy, Nancy Everetts; John Hocutt, Allan Talbott; Linda Asper, Catherine Marshall; Louise Maas, Jessie Bickle; Linda Trovillo, Judith Bickle.



Relax

Some members of the younger generation believe that elbow grease is a petroleum product.

DOUGLAS MEADOR in Quote

★ ★ ★

D. S. T.

Without apparent rhyme or reason
Men change their clocks
twice every season;
Meanwhile, the sunrise and the
rooster
Keep the same schedule that
they uster.

D. O. FLYNN in Quote

★ ★ ★

GADABOUT

Jack A. Sutton, national field director of Men's Work, UCMS, lives just outside the little unincorporated town of Stony Point, Indiana; gets his mail on a rural route out of Greenwood; his phone exchange is Kellogg, through Whiteland; his church is in Bargersville; his children attend Center Grove School; and he works in Indianapolis.

ABOUT 222

★ ★ ★

His wife took up gardening
and all she grew was tired.
—JRL. OF AM. MED. ASS'N.

★ ★ ★



"Anything I love is the sound
of rain on the roof."

Bible Readings

November

DAY	BOOK	CHAPTER
1	Mark	9:30-50
2	Mark	10:1-16
3	*Galatians	6:1-18
4	*Matthew	25:31-46
5	Sunday Mark	10:17-34
6	Mark	10:35-45
7	Mark	10:46-11:11
8	Mark	11:12-33
9	Mark	12:1-27
10	*Matthew	23:1-36
11	*Matthew	25:14-30
12	Sunday Mark	12:28-44
13	Mark	13:1-37
14	Mark	14:1-25
15	Mark	14:26-52
16	*Luke	9:23-27; 13:22-30
17	*Ephesians	4:17-32
18	*II Peter	1:1-20
19	Sunday Mark	14:53-72
20	Mark	15:1-32
21	Mark	15:33-47
22	Mark	16:1-20
23	Thanksgiving Psalms	100:1-5
24	Exodus	20:1-20
25	*Romans	12:1-21
26	Sunday Genesis	1:1-2:3
27	Psalms	1:1-6
28	Psalms	8:1-9
29	Psalms	19:1-14
30	Psalms	23:1-6

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Books Received

CHRIST AND SELFHOOD. By Wayne E. Oates. Association Press. 252 pages. \$4.50.

THE PRECARIOUS VISION. By Peter L. Berger. Doubleday and Company, Inc. 298 pages. \$3.95.

CREATION AND LAW. By Gustaf Wingren. Muhlenberg Press. 210 pages. \$4.

PREACHING THE NATIVITY. Edited by Alton M. Motter. Muhlenberg Press. 136 pages. \$1.95 (Paper).

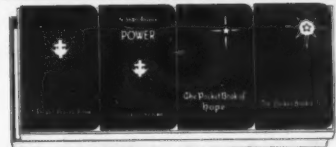
THE ESSENCE OF CHRISTIANITY. By Anders Nygren. Translated by Philip S. Watson. Muhlenberg Press. 128 pages. \$2.

PUBLIC SPEAKING AND DISCUSSION FOR RELIGIOUS LEADERS. By Harold A. Brack and Kenneth G. Hance. Prentice-Hall, Inc. 259 pages. \$6.35.

RUFUS JONES SPEAKS TO OUR TIME. Edited by Harry Emerson Fosdick. The Macmillan Company. 289 pages. \$1.95 (Paper).

I HAVE CHOSEN HIS GLORY. By Alma Bouffard. Greenwich Book Publishers. 46 pages. \$2.

THE FOURTH MAN IN THE FIRE. By R. E. Bell. The American Press. 79 pages. \$2.50.



Pocket Prayers GIFT BOX

Four books by Bishop Ralph S. Cushman — A Pocket Prayer Book. The Pocket Book of Faith. A Pocket Book of Power, and The Pocket Book of Hope. Imitation leather binding, gold stamped, packaged in white gift box. \$2.65, postpaid. Three boxes. \$7.50.

A beautiful white-bound deluxe edition of A Pocket Prayer Book. \$1.00; \$10.00 per doz.

The Upper Room

The world's most widely used devotional guide
1908 GRAND AVE., NASHVILLE 5, TENN.

RHYME AND REASON

THE FRIENDLY GUY

by Kelly O'Neal

He doesn't have a lot of dough; he's no big shot as big shots go;

But grouchy folks seem pleased when he goes by.

He has a clever little knack to smile at them and they smile back.

He's no genius, he is just a friendly guy.

At restaurants he pulls no trick, but waitresses all get a kick

From serving him his soup and pumpkin pie.

He has some pleasant things to say that seem to serve as ample pay.

He gets anything he wants, this friendly guy.

For rich and poor alike 'twould seem that there could be no better scheme

In managing their faces than to try

To make a pleasant look the style, and scatter here and there a smile,

In imitation of this friendly guy.

"You Are What You Read"



Reformation Sunday Reading

Classical Protestantism

The Protestant Faith. By George W. Forell. Prentice-Hall, Inc. 321 pages. \$6.60.

Professor Forell proposes five emphases which characterize what he calls "classical Protestantism" and illustrates them by reference to the larger Reformation movements. The five which "recur with such regularity and consistency" are: Grace and the sovereignty of God, faith, scripture as the rule of faith, the priesthood of all believers, and the fallibility of man and all human institutions.

The eight chapter headings are the usual doctrinal divisions of theological discussion: God, Christ, the Holy Spirit, Church, and related subjects. The substance of this book furnished the material for a course in a State University attended by "Protestant, Roman Catholic, Jew and agnostic." He makes no apologies for his beliefs—and the book certainly is his own concept of the subject, not a recounting of the views of others.

The appendix contains an excellent collection of historic creeds, confessions and catechisms, useful for comparison with the five principles on which this study is based.—H. E. S.

Theological Commentary

Varieties of Protestantism. By John B. Cobb, Jr. The Westminster Press. 271 pages. \$4.50.

There are many ways to discuss a subject like this. This young Methodist, a professor in systematics at Southern California School of Theology, has chosen to do it topically, as five varieties: Reformation, Churchly, Individualistic, Liberal and Nontraditional.

Of course, this isn't a history; it's a theological commentary on various groups. And, it is a very useful one. However, church history professors would hardly stop with Lutheranism and Calvinism, as if

they encompassed the Reformation "variety" completely. The Anabaptists are discussed in the "Individualistic" group, and rightly so. Baptists and Disciples are here, too, with a scant reference to what he considers their "Biblicism."

Professor Cobb has an excellent irenic spirit and can interpret what he sees without prejudice or favor. The variety may be too great to be squeezed into this outline, but the strains described here are well treated.—H. E. S.

Protestantism for Youth

The Protestant Reformation. By Robert G. Torbert. The Judson Press. 96 pages. \$1. (Paper).

This is a paper-back in the *Faith for Life Series*, published for the Cooperative Publication Association. Designed for youth and young adults, it tells the sixteenth century stories well. It includes the Methodist and Pietistic reforms from the next two centuries.

This story is set up in thirteen lessons and would make an excellent quarter's study for any class.—H. E. S.

Principles of Protestantism

The Spirit of Protestantism. By Robert McAfee Brown. Oxford University Press. 264 pages. \$4.50.

This is a book in three parts and, like a sandwich, the part in the middle is best. Here Professor Brown articulates the principles of Protestantism better than is usually done by going beyond the three traditional points of scripture, believers' priesthood and faith. Grace, worship, sovereignty of God, sacraments and intelligence also have distinctive Protestant interpretations says the professor.

It is always well to understand what a term does not mean. This is the approach of the first part of this book and it is well done. The attempt to catalogue the "varieties

of Protestantism" in a few pages is no more successful than usual. This is an impossible subject to summarize to any degree of fullness.

The book ends with a "preface" designed to portray what Protestantism is really trying to do. There could be no "conclusion," the way the book is developed. Whether one can catch the "spirit" of Protestantism in this book, I'm not sure. I think perhaps he can. I am sure he can see its distinctiveness, in spite of its variety.—H. E. S.

Protestant Thought

Classics of Protestantism. Edited by Vergilius Ferm. Philosophical Library. 587 pages. \$10.

From the prolific editorial pen of Professor Ferm comes another volume, this time presenting some large slices of Protestant classical literature that should be in the thinking of the modern-day preacher. To know the schools of thought represented in this book will help one to become quite familiar with the winding course of Protestant theology.

There are 17 excerpts from 16 authors, including the anonymous pre-Protestant work known as *Theologia Germanica*, which was so influential in Luther's time. Once a year is not too often for every minister to read again such essays, concerning Protestant thought, as *A Treatise on Christian Liberty* by Martin Luther, *Sinners in the Hands of an Angry God* and *Freedom of Will* by Jonathan Edwards, *The Christian Faith* by Friedrich Schleiermacher, *Christian Nurture* by Horace Bushnell, *Christianity and the Social Crisis* by Walter Rauschenbusch and *Dogmatics in Outline* by Karl Barth.

In addition to the above there are essays by Soren Kierkegaard, John Calvin, Samuel Clarke, William Law, John Wesley, William Ellery Channing, Theodore Parker, Albrecht Ritschl and William Inge. Preceding each classic there is a short biographical sketch of these Protestant thinkers.—R. E. B.

Brotherhood News •

Prince Edward Island Church Observes 150th Anniversary

Canadian Convention

The Christian Churches in Canada helped one of their member churches celebrate its 150th anniversary by holding their biennial convention there.

The All-Canada Biennial Convention of the Christian Churches in Canada was held at Cross Roads Christian Church, Charlottetown, Prince Edward Island, August 23-27. The church at Cross Roads was constituted in the year 1810 with five members.

Four major addresses were given by Dr. Robert G. Nelson, executive secretary of the Africa Department of The United Christian Missionary Society. Lonnie H. Hass, national director in church planning and development for The United Christian Missionary Society, gave two major addresses. Theme of the convention was "Decision Determines Destiny."

Other convention speakers included C. S. Linkletter, minister of the Glen Echo Christian Church, Des Moines, Iowa, and Robert E. Shaw, minister of the First Christian Church, Decatur, Alabama.

Also speaking were W. E. Murray, Regina, Saskatchewan, chairman of the All-Canada Committee; Byron F. Howlett, minister, Guelph, Ontario; O. W. McCully, general secretary of the All-Canada Committee; and Howard E. Hanson, minister, Ridgetown, Ontario.

Miss Joan Ledger, associate secretary of the All-Canada Committee, spoke on "Focus on Christian Education in the Decade." Panel discussions and group discussions made up other parts of the program. An afternoon and an evening were left free for visiting and sightseeing.

According to Mrs. O. W. McCully, editor of *The Canadian Disciple*, so far as is known no other congregation of the Christian Churches has had 150 years of life and witness in one location. Cross Roads Christian Church has produced many leaders throughout these years. Among these were Archibald MacLean, third president of the Foreign Christian Missionary Society, a predecessor of The United Christian Society, and editor of *The Missionary Intelligencer*, a forerunner of *World Call*.

Records show that even during years when the church was without a resident pastor, meetings were held regularly with services being led by the elders.

C. W. Passey of Hazelbrook, Prince Edward Island, is minister at Cross Roads Christian Church.

REBEL RELIGION

by Herman A. Norton



This is the heretofore untold story of the beginning of the American military chaplains—the Confederate chaplains who served before and during the Civil War. It is as colorful and exciting a story as the war itself. Included are biographical sketches and a list of all chaplains who served. *Illustrated* 10R395 \$2.75

A SATURDAY NIGHT TALK WITH GOD

And Other Editorials

by Warren Grafton

Penetrating editorials on the church, churchgoers, people, and life in general. With rare insight and humor, the author pinpoints the strength and foibles of his fellow Christians, ministers, and all human beings. These essays range from the whimsical to the deeply moving. 10S807 \$2.95

LIGHT FOR DARK DAYS

by J. Clyde Wheeler

"A book to be used when a person pressed for time may need, through a few minutes of study, to reorient his life; to get a bit closer to God; to get 'a lift' in moments of doubt and anxiety. It is especially designed for use by busy people."—*Joseph Chastain, president, Lintz Department Stores, Inc.* 10L467 \$1.95

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"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Disagreement

Editor, *The Christian*:

I would like to submit an analysis of Dr. Roland Robert Cross's article, "Quest for Unity" (*The Christian*, June 25, 1961). . .

The Doctor wrote: "The Catholic church was a reform organization." History does not bear out such an idea. Rather, history records that church organization as a dominating and arrogant ecclesiastical caricature of the true Church of Christ, the same as she is today. She is even today seeking the pre-eminence religiously and politically. She introduced idolatry and the worship of man as God. Her own writings boast that she never changes. How true! . . .

The Doctor also wrote: "In addition, during this period [A.D. 30 to 64], it is recorded that the church had 'everything in common'—a socialistic society. No one is attempting to return to that."

Let us examine the New Testament record about the "socialistic society." Therein, we find it was not common to the Church 30-64 A.D., but primarily in Jerusalem.

The case of Ananias and Sapphira in Acts 5, the appointing of the seven deacons in Acts 6 and the collection for the Saints in 1 Corinthians 16 do not bear out the idea of Dr. Cross. . . .

He concludes his article thus: "Let us encourage a cooperative denomination, so that all ideas may be brought forth as men's minds are stimulated, and the thoughts that they have will have areas in which to grow."

Disunity today is caused by those who refuse to be governed by the divinely inspired doctrine as found in the New Testament, but instead follow the authority of religious leaders who teach doctrines contrary to the New Testament.

What is denominationalism doing today? Promoting local and state Councils of Churches, promoting National Councils of Churches and the World Council of Churches. For what purpose? Not to have unity of the spirit, but union of authority!

It is denominationalism gone to seed. It is the formation of the Protestant Catholic, a rival of the Roman Catholic Church! It is the

organizational program of denominationalism! . . .

True unity of the scriptures comes by following the Christ. He has the only true plan of unity. His plan of salvation and unity is revealed unto us by the Holy Spirit in the New Testament. Not only part of the New Testament, but all of the 27 books as they stand. There is no other plan that God has revealed to man, for the remission of sins, and if his subjects remain faithful unto the end, eternal life.—NOBLE F. MILLER, *Emmaus, Pa.*

Better Approach

Editor, *The Christian*:

Chester A. Sillars' "A Chat with Chet" for June 25, 1961, in *The Christian* causes me to reply with more than a question. Perhaps Dr. Sillars does not get as excited about the Unified Budget as some of his colleagues do because he has not studied the plan of the Unified Budget.

The statement "experience has shown it can be misused in at least two ways," can be made about any type of budget that any church wants to use. After all, the budget is only a tool to assist in the work of the church. . . .

It is my personal conviction, borne out by experience, that the Unified approach to the total program of the church is far more effective than is the "designated" approach recommended by Dr. Sillars.

Would Dr. Sillars pit world outreach in the budget against evangelism or membership, or any other department? If so, by what reasoning does he say that one is more important than the other?

I would much rather see a whole membership in a local church increase its giving to the cause of world outreach because of its concern for the mission of the church in the world than I would see a few designate their gifts and thus increase the outreach section of the budget.

It is true "outreach needs more money than it will ever get." Isn't this true about the total program of the church? If not, then we should all reconsider the program of the church. Experience is showing that the Unified Budget approach to stewardship of money causes more

people to be concerned about more of the program of the church than ever before.

We can no longer enjoy the luxury of "either or." It must be "both and," here and there and everywhere.—HOWARD C. COLE, *Yakima, Wash.*

The Unified Budget

Editor, *The Christian*:

As a faithful reader of *The Christian* I find its articles, editorials, news items, etc., helpful, enlightening and inspiring. "A Chat with Chet" is a fine addition after the absence of such a column on the back page.

I wish to register my objection to the use he made of a question in the June 25, 1961, issue, however. He used a question about the world outreach giving of a church as opportunity to plant suspicion in the minds of many church members about unified budgets, a method tried and proven by many churches as the best way to finance the total program of a church.

It has been my experience, and I have heard it expressed by others, that agencies and causes come in for much more from a local church when a unified budget begins to operate.

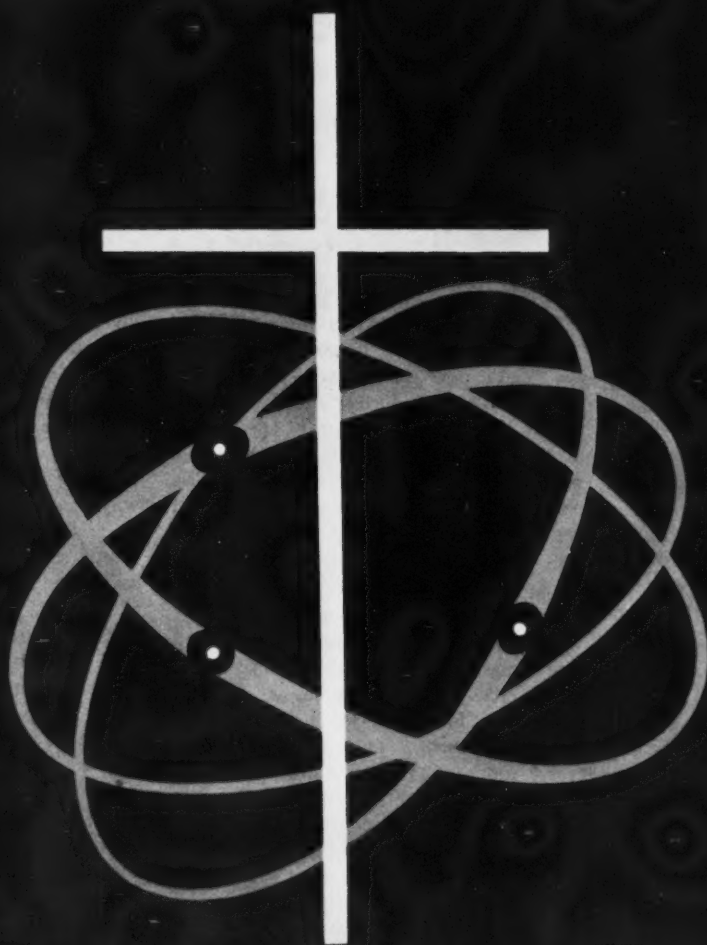
As you can now see, I am for unified budgets accompanied with adequate education to inform members of the total program of their church. I hope my remarks will help restore confidence in unified budgets should any have been shaken.—FORREST J. HIBBARD, *Covina, Calif.*

Still Slipping

Editor, *The Christian*:

In regard to my former classmate, Ed Hennig's letter to you in *The Christian*, July 23, 1961, concerning his mistake in his "A Faith to Live By" column of April 2, may I have the opportunity to say, "Ed, your slip is still showing!"

The fact of the matter is that I am well acquainted with both these fine gentlemen, Ed W. Hennig and W. S. Dykes, but obviously they are not acquainted with each other, for if so, Ed, you probably would not have referred to him three times as "Mr. Weems" in your letter to the editor. Weems is his first name!—WALTER L. GEORGE, *Dublin, Tex.*



Release Hidden Power

UNIFIED PROMOTION

The Unified Outreach of Christian Churches

Box 19036, Indianapolis 19, Indiana



a chat with Chet

Chester A. Sillars

QUESTION: What can a CWF circle do about evangelism? Should we spend any time on church finances or put it all into saving souls.

ANSWER: It had to come! The day of specialization has hit the church. Men and women who are specialists in their everyday employment have a grand opportunity to specialize in church work. The beauty about church specialization is that they can specialize for a year or more in one field and then change to another.

Evangelism is one of those specialties. If your church is well organized it has an up and coming department of evangelism. The CWF circles would be represented in this department, or at least they should be.

Your CWF member of this very important department would study the *Evangelism* manual very carefully. She would learn the whole work of this department. She would quickly see where the successful growth of the CWF could depend in a large measure upon the success of this department.

Now, other than its part in the over-all church program of evangelism, what can the CWF do on its own? First, it will fit its own program into the church life. The CWF has a three-pronged program built on worship, study and service. It is my guess that these three were chosen and all others omitted because a full church program would care for evangelism and stewardship.

Questions for Dr. Sillars should be sent too: The Editor, THE CHRISTIAN, Box 179, St. Louis 66,

I hesitate to suggest that a CWF circle engage in evangelism as such. What I do believe is that your membership committee should be on the constant lookout for new members. It would report immediately to the department of evangelism of the church the names of unchurched people as they are discovered. If the church department of evangelism is not functioning, then the CWF circle might move into the field and do some evangelizing.

The tone of your letter that came with this question lifted up the great stress in your CWF circle to raise money as though this is the major item of CWF business. The church needs money as we all know. At least if it is alive it does. I have seen some churches that don't need money but they have closed their doors. But, for the CWF to be engaged primarily in raising money is absolutely wrong.

No church that I have ever seen can get along without women. The church's finance committee may be made up of men, but the church will need the help of women.

However, to me, it is a waste of the potential richness of the spiritual life of the church to have women baking cakes, serving suppers to raise money when, for the same time, they could be learning about the great truths of the Church. We must bear in mind at all times the central purpose of the church. It is not to raise money to maintain a well-kept building and a budget in the black.

Having said all this, let me add that I see no reason why the CWF members should not pay dues if they wish. They might

give attention to finances in a minor way.

You can see through my answer to your question that I believe in saving souls as more important than saving money. During my ministry I have seen so much of this "saving souls" business, that I bow my head when I hear the phrase. It always seems to me that someone who is certain his soul is saved is out making a big noise about saving someone else's soul. I grant you that we do need to evangelize and save souls. When done in all humility and sincerity the soul you save may be your own.

I think your question lends itself to an observation. Many times people love the church and want to work for it but do not know what to do or how to go about it. But they do know how to cook suppers, and earn money. They are to be commended for their devotion and sacrifice. But a church with a solid leadership training program will harness this energy and train these devoted people in evangelism and other church work. Every church needs trained lay leaders.



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